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"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9 : 10

World Dominion and The World To-day

An International Review of Christian Progress

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Roland Allen

IN the early days of *World Dominion* and the World Dominion Movement the Rev. Roland Allen was one of my colleagues. The news of his death came belatedly, and we were not able to make our affectionate tribute to his work and memory in the last issue of *World Dominion.*

Mr. Allen's name is universally known. He was a missionary of the Society for the Propagation of the Gospel, in North China, and his books, especially *Missionary Methods : St. Paul's or Ours?* have had a profound influence on every mission field of the world.

This book has gone through several editions, and is still in demand. In the preface to the first edition, which was published in February, 1912, the Lord Bishop of Madras said:

> We never find St. Paul governing a church by means of workers paid from foreign sources. . . . In about six months he has founded the Church, taught the converts the necessary elements of the faith. . . . Then St. Paul passes on elsewhere, and the Church is left to grow by the power of the Holy Spirit. He occasionally visits it, writes to it . . . but in no case does he settle down to govern it as a modern missionary governs his district. . . . The fact remains that, where St. Paul conspicuously succeeded, we have conspicuously failed. May it not be because we have worked upon widely different principles?

Among Mr. Allen's other books may be mentioned *Educational Principles and Missionary Methods ; Voluntary Clergy ; The Spontaneous Expansion of the Christian Church and the Causes which Hinder It.* The last-named is out of print, but the demand for it continues: paper shortage prevents another edition at present.

Mr. Allen wrote frequently for *World Dominion,* and his articles were widely appreciated. One of them, in reprint form, *The Place of Faith in the Missionary Enterprise*, is still in demand.

I recall with a glow of gratitude the many hours we spent together. I often tried to find a flaw in his logic or a weak spot in his arguments, but I was beaten every time.

The word " indigenous " which we used then is now found in all missionary literature. The principles for which Allen stood are nominally accepted, but too often overlooked in practice ; nevertheless, they will continue increasingly to influence men's minds.

His photograph hangs upon my office wall, and it inspires me to look upon his saintly face. To his widow and son and daughter I, and all my colleagues, send our affectionate sympathy.

THOMAS COCHRANE.

WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

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EDITORIAL

THE FINAL ANSWER TO MAN'S NEED

THERE is general agreement among Christian people to-day that the only answer to the desperate condition of the world is to proclaim with new zeal the message of the Gospel. We believe that the Gospel is the final answer to the whole need of struggling mankind. It has a message of vital importance to the individual; it has a message of a fellowship and community life which will satisfy the deepest cravings of modern man; it has a message of a new earth as well as a new heaven.

The crux of the present situation is, as Bishop Stephen Neill has pointed out in his address at Whitby, that the individual Christian must make that message relevant by word and life to his fellows, and that they individually accept the challenge of the Gospel and work out in their individual lives its implications for themselves in all their relationships with others.

It has to be grasped that this Gospel is revolutionary. It breaks up before it builds up. It is in effect the acceptance of Jesus Christ as Saviour and God. It makes Him the Lord of all life.

The Church has been criticized for failing to expound the Gospel in its relevance to the whole of life. Areas of life have been left outside of God's purpose in Christ, and the Church has gone on its way as if it did not matter.

What men are realizing to-day is that nothing which concerns human life and activity lies outside the rule of God in Christ. This is a completely explosive idea which on the whole Christians are still not inclined to accept. But we have always known that the Gospel if given free play is dynamite. It always ends by blowing up what opposes it since the days when it brought down the Roman Empire in ruins. The problem of evangelism to-day is the presentation of this Gospel to the men of our time. In *Towards the Conversion of England* we read:—

> It is the presentation of the Gospel and not the content that changes with succeeding generations. This calls for a presentation in terms consonant with present-day thinking and experience. This is the chief problem of evangelism.

It is not correct, however, to say that its "content" has not sometimes been changed. It still is a part of our problem how to present the Gospel without changing its content. Yet it is indisputable that presentation in terms understandable and arresting is the chief problem. Our very language may become stereotyped, our understanding of the need of non-Christian people may be utterly inadequate, so that we may actually fail to bring the answer of the Gospel to the questions in their minds and hearts. Efforts are being made to-day to bridge this gulf. There is the Iona experiment, the factory chaplains, the Medway experiment, the extension of ashrams in India and other projects, all seeking to make the Christian Gospel relevant to the actual conditions in which men live and work.

WHAT, then, is our policy in evangelism to be? "All the world" was the immediate objective for a handful of men at the beginning, and it cannot be less to-day. There can be only one policy, and that is expansion, advance along the whole line with all our resources.

As the Whitby report says:—

> "The Gospel is to be preached to all men. . . . When we consider the present extension of the Church, and the divine and human resources available, we dare to believe it possible that, before the present generation has passed away, the Gospel should be preached to almost all the inhabitants of the world in such a way as to make clear to them the issue of faith or disbelief in Jesus Christ. If this is possible, it is the task of the Church to see that it is done."

Certain resulting considerations only can be mentioned here. The first is that far more stress must be put on the divine resources behind this enterprise. It is not and never can be a man-devised and man-maintained programme. Faith and prayer must govern the whole sphere of missionary activity. The task is supernatural and is the present-day projection of what Christ began both to teach and to do in Galilee. Without this understanding the task is impossible.

Evangelism cannot be carried through by proxy. It is the concern of each Christian and of every church. It must be planned or it remains in the clouds. The word "planning" may be an overworked one in these days, but in this task of world evangelism it must be faced realistically. The first need is that there must be real co-operation. The whole task must be faced together. If the call of Whitby means anything it means just this.

This co-operation will be a costly business, as we already begin to see. If missionary societies and churches in America and Europe are going to call the younger churches into partnership they must first of all put their own house in order. This means planning together at the home bases and between the various home bases as to what their respective contributions shall be. It means telling the younger churches exactly what it is that we propose conjointly to do. Then only can the different areas in Asia, Africa, or elsewhere plan evangelization over any fixed period of years. If the need of such close co-operation is not faced, then the challenge of Whitby will have failed.

A. McL.

Christian Map-Making and Map-Reading

E. J. Bingle

THE Bureau of Current Affairs has recently published a map of World Christianity[1] which attempts to give a picture of the extent of Christianity throughout the world with some indications of the relative proportions of the Christian churches and the progress of the Christian faith. Special attention is given to the size of the Christian churches in Great Britain and Ireland. As WORLD DOMINION had some share in the preparation of this map and is closely concerned with questions of this kind, it may be of interest to offer some comments on the ways in which such figures are arrived at and the kind of conclusions which may legitimately be drawn from them.

A little earlier in the year the same Bureau published a map of World Communism* which tried to depict the extent of Communist dominion and penetration. This also should be a matter of serious Christian concern. A number of comparisons are possible which may prove illuminating.

I

An inherent difficulty is the attempt to define a Christian. Even if we take the conventional definition of a Christian as a member of one of the Christian churches, the Christian churches have no agreed definition of membership. Baptism may be accepted by most churches as indispensable to membership, but on this definition whole populations are members of the Roman Catholic Church, as in Spain or some of the countries of Latin America, while in Eastern Europe whole nations are members of the Orthodox Churches.

These swelling numbers, once the pride of great churches, are now something of an embarrassment, and some of the leaders of these churches would gladly see them reduced to more realistic proportions. Thus an attempt was made in the London *Times** to estimate the number of practising Catholics in Spain, and the figure of fourteen millions, or just over half the population, was given. In the opinion of some competent judges, even this figure is too large. It has been asserted that in France the genuinely Catholic section of the population can be estimated at eight millions, but this, though probable, is a matter of conjecture.

When we are confronted with the figures for South and Central America, we need to remember that these countries are still missionary areas for the Roman Catholic Church, and large numbers of priests and religious are sent from the U.S.A. and Europe for work in Latin America. The barely disguised paganism of some of the Indian tribes claimed as Catholics must be a source of

* Map Review No. 43 in the Map Review series, published by the Bureau of Current Affairs, 117 Piccadilly, London, W.1, price one shilling post free. World Communism was No. 42 in the same series.

* *The Times*, 24 Nov., 1947.

distress to any real Catholic. The millions of Copts, chiefly in Abyssinia, present a similar problem which no figures or diagrams can adequately represent.

We must therefore begin by admitting that we cannot honestly label any country Christian, even though our statistics would reduce it to a uniform colour. We have no means of judging statistically the numbers of "real Christians"; the Spirit of God does not work within our categories. The Communists with their carefully defined party membership are perhaps in a better position here, though they include a penumbra of "fellow-travellers" and sympathizers. There may be something to be learned here, in the close organization of an inner group which exercises an influence and penetration out of all proportion to its size.

II

A MAP can illustrate a situation; it can hardly define a movement except by the use of complicated symbols. Both Christianity and Communism are movements, and the criteria applicable to both are their direction and the rate of progress. Here again only the more superficial aspects of these movements can be measured, though such measurements may be an indication of deeper things.

The map of World Christianity attempts to do this in two ways, by a statistical statement of the situation in Great Britain and Ireland and by a more general or symbolic treatment in other countries. Both require further discussion and elucidation.

The table for Great Britain and Ireland shows present-day figures and percentage increases over the last twenty years, for adult church membership. Certain cautions need to be observed here. Some churches, and those among the largest, have no criterion of adult membership. In the Church of England the only figures officially published* are the figures for Easter communicants (which would be too low a figure for membership) and the numbers on the church electoral rolls (which include baptized persons over the age of eighteen who declare themselves members of the Church of England and of no other church). The latter figure was chosen as the more probable. Some Anglicans assert that sixty per cent. of the population of England are baptized members of the Church of England, in which case baptism must be largely a formality, since only one in seven of such persons, having reached riper years, communicates once a year.

The Roman Catholic Church in Britain, as elsewhere, reckons by *population*, by which is presumably meant the census figure, including baptized persons of all ages who call themselves Roman Catholics. It is not possible to obtain any figure of adult membership directly; by taking a recognized statistical percentage, an approximation is obtained of the number of Roman Catholics over the age of thirteen. This figure is probably too large for purposes of comparison with the membership of other churches which keep a strict enumeration of adult members.

* In the official *Year Book of the Church of England*. The latest edition is that for 1947, but the last edition containing any statistics was that for 1942, with figures relating to 1940.

The resultant figures for Britain are of great interest, though they are difficult to interpret and are at some points very perplexing. It seems clear enough that there has been a general decline in church membership in the last twenty years in Britain, with certain interesting exceptions. The rate of decline varies so much from church to church that it is perplexing to imagine differential causes for such a general tendency. It is notable that the churches which keep the most careful records of adult membership show the greatest decrease. It is therefore probable that if the Church of England kept more accurate statistics it would show a steeper decline, such as the numbers of Easter communicants appear to indicate.

The exceptions are interesting, but are they significant? The Roman Catholic Church claims large increases in England in the last twenty years. Where do those increases come from? It is notable that the numbers of Roman Catholics in Scotland and Ireland are decreasing. One factor, which some Roman Catholics admit, is the change in direction of Irish immigration, which is ceasing to move towards Scotland and is tending more and more towards England. Another explanation which is given more publicity is the number of conversions from other Christian bodies, but it is probable that this inflow is offset by the number of defections which are not publicized.

The other interesting exception to the general decline is the increase in the numbers of fundamentalist, adventist, or pentecostal sects which have either expanded or come into being of late years. It may be surmised that these represent a defection from the larger bodies, chiefly of people who want a more vivid emotional expression of religion or who are in some ways dissatisfied with the more conventional churches. They may be symptomatic of a larger swing in this direction, such as is said to be the case in the United States,* but so far their numbers are small.

IT appears then that church membership is on the decline in Britain and Ireland, that it affects churches unequally, and in such a situation the more authoritarian and the more emotional groups gain to some extent at the expense of the others.

How far this decline has gone on in other so-called Christian countries we are not able to judge, for reasons already stated, but it is probable that in both the Catholic and Protestant areas of Europe there has been a falling-off, the extent of which is not statistically ascertainable.

This decline is by no means universal in the "Christian" countries. In the U.S.A. there have been marked increases in church membership in recent years, so that more than half the population are members of some church or other† Some churches report very large increases; for example, the Methodist Church claims an increase of a million members in a year, of whom half are reckoned new members. The leftward swing (in the religious, not the political, sense) is more definitely marked in the U.S.A., and some observers have

* See K. S. Latourette in *International Review of Missions*, April, 1947.

† See *Year Book of American Churches*, 1947 edition, pp. 153-154.

drawn the conclusion that the Christianity of the future will be more Protestant and aggressive, with less stress on organization.

III

CHRISTIANITY is also on the increase in some of the non-Christian areas, and in some places has made spectacular increases during the present century. The continent which shows the most striking developments is Africa, where the advance of the Christian churches during the present century has been phenomenal and has not yet been stayed. Some of the over-all figures for Africa may be quoted here:

1900	...	...	342,857
1925	...	...	1,015,683
1938	...	...	2,163,301*

Again, the islands of the South Seas are largely Christian, except where non-Christian immigration from India is upsetting the balance of the population. In Fiji it is reported that church attendance figures are as high as eighty per cent. of the population, a very forcible contrast with many "Christian" countries.

In the countries of the Far East and South-East Asia the Christian churches, though a small percentage of those teeming populations, are growing steadily and in places rapidly, and often exercise an influence out of all proportion to their size. The cause of these increases is not merely the natural increase in the families of members, but also the effect of the steady missionary work of the last century. Large numbers have come into the Indian churches through the mass or community movements, and the momentum of these movements has not yet ceased. These increases have accrued both to the Protestant and the Roman Catholic Churches, and, except where special political or other conditions have prevailed, the increases have been commensurate, though they have been dealt with in different ways in accordance with the differing attitudes of the churches concerned. It has to be acknowledged that the over-all increases of the populations of India and China render the total mass of non-Christian populations in these countries greater than ever, and constitute an ever-increasing challenge to the work of Christian churches and missions. There is no doubt, however, that the growth of Christian churches in these lands has been very impressive, and in many areas they have stood the test of war and destruction in a very striking way.

IV

The map also indicates areas where Christianity is either excluded or suffers severe restrictions on its normal activities. These are of three kinds:

(1) There are those areas of Central Asia where Christianity has been rigorously excluded, largely in the attempt to exclude Western influence of any kind. They constitute a belt of strategic importance between the great plains of the North stretching across from Russia to the Pacific and the rich areas of India and South-East Asia. Both Islam and Buddhism have been influential in different areas,

* From: J. I. Parker, *Interpretative Statistical Survey*, 1938. The figures are for Protestant communicants only. The Protestant Christian community in Africa is estimated at well over nine millions.

but they are now open to the penetration of Soviet Communism which is seeking outlets to the Pacific and entry into the lands of Southern Asia. The failure of Christian churches to regain areas once occupied by the Nestorians in the Middle Ages may be of decisive importance for the future of Christianity in Asia and the civilization of the Far East.

(2) The Moslem areas which include the countries now in the Arab League form another belt from the Atlantic to the Indian Ocean. In this area there were once flourishing churches, and there are still ancient churches chiefly of the Orthodox or Coptic kind. There are also churches founded by missionary activity during the last century. Both sets of churches are seriously menaced by the revival of Islam as a political bond between the states of this area. There are increasing signs that missionary activity in these areas will be more severely restricted than ever, while economic and social pressure is being brought to bear on members of the older churches, like the Copts in Egypt, to renounce their ancestral faith and become Moslems.

(3) To the North and East of Europe there is the great Soviet territory which stretches across Asia and which is seeking to expand eastwards and southwards and to protect its westward flank by a ring of satellite states. Within the Russian state there are churches —the Orthodox claim some forty million adherents, while there are Baptist and other groups of unknown dimensions—whose status and prospects are very uncertain. For the past few years the rigours of the anti-religious campaign appear to have been relaxed, but it is inconceivable that the general Communist line has been abandoned. There are other means of extinction besides the direct attack and the Communist expectation is that Christianity will wither away either by suffocation or by slow strangulation.

We may perhaps add another type of "iron curtain" where one kind of Christianity seeks to establish a monopoly, as in South America, and by alliance with a totalitarian government* seeks to extinguish religious liberty (and a good many other liberties as well) and so crush a possible rival.

THE iron curtains which Christianity has to face are of various kinds, to be found in many different strategic areas of the world, but we must add that there are iron curtains in men's minds and hearts, and in large social groups, which equally seek to prevent the entrance of revolutionary leaven of the Gospel. The Christian strategy of our time must seek to penetrate by new methods both these geographical frontiers and the barriers within men's consciousness.

V

A map of World Christianity as it exists to-day ought to cause profound heart-searching on the part of Christian people. The very difficulties of definition are not only an indication of Christian disunity, but point to the unreality of what passes for Christianity in many quarters. The amount of dead wood in the Christian churches is enormous, and the strength of the Christian cause, humanly considered, is far less than numbers might

* These areas are also hinted at in the map.

indicate. The technique of the Christian churches may well lie in the formation of small groups, far more adequately trained and disciplined with a penetrative power out of all proportion to their numbers.

BY comparison the map of World Communism may serve to indicate the situation which the churches have to face. Communism is a ruthless force possessing an idealism and a skill and discipline which have achieved results which would have been considered incredible a generation ago. Its success is largely the measure of the failure of the Christian Church to understand the situation in which it found itself and to use the resources available to it so as to overcome the evil within itself and in the world around.

The paradox of the Christian situation which such maps present to us lies here: the Christian Church has spread in our time "unto the uttermost parts of the earth," yet, at the moment of its widest extent and its greatest numbers, it finds itself opposed by enormously powerful forces which would limit it and seek to destroy it, in the name of a demonic idealism which has power to draw out the best and worst in men of many different countries and races. We are thus better placed than our fathers were to understand some of the obscure symbolism of the book of Revelation with its strange amalgam of terror and beauty and its high-sounding certainty of ultimate triumph.

OUR maps taken together do not record a slow evolutionary progress, but an apocalyptic vision of widespread conflict, of the insufficiency of human means to bring in God's kingdom. The brutality and richness and conflict of these days in which we live are not outside the scope of God's purposes, but are rather an indication that He is at work in the world dealing with its evil in ways we cannot imagine and bringing in His triumph in ways past our devising. A map is a call to high adventure and the utmost skill in planning and endurance ; a map of this kind is also a call to faith in God whose triumph is rooted in tragedy and who will assuredly bring to pass the Kingdom of our God and of His Christ.

★ ★ ★

What Next?

THE general conclusions of the foregoing article need to be reinforced by much more detailed investigation and survey of the Christian situation in many different lands. Part of this work is being carried out for the forthcoming *World Christian Handbook*, which is to be issued by World Dominion Press in co-operation with the International Missionary Council and the World Council of Churches. This will deal with the situation throughout the world. The situation and the special problems of the churches in the British Isles, need, however, a far closer investigation and a collection of facts which are neither easy to ascertain nor to verify. The facts are likely to be disconcerting and not always easy to understand, but any considered scheme of evangelism must take account of the new facts of the contemporary situation. *World Dominion* is desirous of fostering such an investigation and would be glad to hear from those who are in touch with the facts of the current situation or who can assist in exploring the significance of such investigations, and can bring home by practical measures the remedies for the distressing positions in which this country finds itself.

The " battle of the books " is on

What Shall the "Silent Billion" Read?

Frank A. Smalley

DR. FRANK LAUBACH is worried. He is worried chiefly by success! During his visit to London he spent some sleepless nights meditating on the fact that literacy has such vast potentialities for evil as well as good. His thoughts were put into words later by a journalist who said, " Dr. Laubach, you are a menace! "

Most of us are now well aware that the war has not ended. Propaganda is now the chief means of assault and infiltration. If we ask who is doing most of the propaganda in these days nobody is likely to assert that the Church is in the forefront.

Until quite recently millions of people in this world were immune to one form of propaganda, for they could not read. But literacy campaigns led by Dr. Laubach, Dr. James Yen and others are making millions literate at an alarming rate. If the Church is unable or unwilling to provide adequate literature, this means that literacy is indeed a menace. The " impure " reading matter which pours from the presses in India and the East is not so terrifying as the " literature of hate."

The provision of suitable reading matter for these new millions is a vast problem, yet it is only part of the general problem of book starvation in wide areas of the world. Wholesale destruction of books during the war, coupled with the failure to produce during those years, has left such a wide gap between supply and demand that it will take years to cope with normal demands. Letters pour in from many parts of the world asking for books. A recent example, amongst many, is a letter from Borneo rejoicing that one book might soon be ready, because " schools are open all over the country, and there is *not a single text-book*." Demands are abnormal, and literacy campaigns are making them overwhelming.

The three main problems connected with the provision of suitable reading matter are the finding of suitable writers who can speak to their own age and people, the problem of production, and that of distribution. At the moment the second of these appears to be of paramount importance. Those concerned are not able to produce the books for which manuscripts are already available. The problem of distribution is one of considerable importance, but it is no good solving the problem of distribution if we have little or nothing to distribute!

What types of literature are necessary? Writers are required who can produce simple, *but not childish,* literature. Most of that which is required at present is for adults. Some educators who have expressed doubts about the applicability of Dr. Laubach's method have been thinking in terms of *schools* for the young. He has been thinking in terms of *adults*. The needs, therefore, are of a special character. These people have a complete if somewhat limited vocabulary. They know the language, and simply need signs so that they can recognize it with their eyes. The things they will want

to read about are to a large extent the same as those which they talk about in everyday affairs. Consequently, translations of the books of other lands are not likely to be suitable, nor are the writings of people who lack the background knowledge of the area for which the material is needed. Two notable exceptions are the *Bible* and *Pilgrim's Progress*.

THE material that is required is therefore of very wide range. Books are needed on hygiene, the care of the baby (a very important matter in places where infant mortality is high), soil-erosion, goat-keeping, bee-keeping, the care of the bicycle, elementary science, and, in fact, practically everything concerned with human existence. Periodicals are required which include international and local news and thus overcome to some extent the spread of false rumours. In the case of children a wide range of stories is necessary, advice on careers and hobbies, fun and games, and most of those things which appear in healthy magazines for boys and girls at home. This is Christian literature in its widest sense—and rightly so, for we are convinced that God is interested in, and concerned with, the whole range of human activity. In addition, there is, of course, the constant need for material for the upbuilding of the Church, simple commentaries, Sunday-school lessons, hymn-books, and all the inspirational and educational material that the growing Church needs.

Since there are so many areas where similar material is required, the idea of "basic manuscripts" suitable for translation into any of the necessary languages has received attention. But the background differs so considerably i different parts even of the sam country, that translation is hardl likely to achieve success. On th other hand, a basic manuscrip which is prepared with the idea c presenting a "scheme" onl around which writers for the var ous areas can group their idea and illustrations in their own wa may be a very great help, especiall for inexperienced writers. Th people who are native to an are are obviously those who shoul write. Unfortunately, there is dearth of qualified people, an training is necessary. Basi schemes for literature might hel in this respect. Provision of facil ties, especially that of *time* t write, should receive the earne consideration of the churches.

Printing, publishing, and th problem of subsidies. Next com the problem of printing and pul lishing the material acquired. Th ideal method would be to pri and publish in the area concerne But in many places the printin facilities do not exist or, more im portant still, printing and publish ing experience are lacking. Th business of publishing is not picke up overnight; it is almost a lif time study, and much more com plicated than would appear at fir sight. Sporadic efforts on the pa of amateurs are certainly bett than doing nothing, but they a often wasteful, and they do n meet the pressing needs of th present day.

In many cases, therefore, th printing and publishing has to b done at home where qualified st are available. Almost invariab the society undertaking this wo at home has to provide a subsi so that the books can be sold at price which the purchaser c

afford to pay. In nearly all the lands with which we are concerned the economic conditions of the would-be purchaser are such that he could not afford to pay even the cost-price of a book. In some cases even the reduced price calls upon him to sacrifice a month's wages. This is why the specialist societies have to raise funds, and it is obvious that the new surge into literacy puts these societies in an embarrassing position unless additional resources are made available for them. The more books they produce, the more additional money must they find for subsidies. Hence the success of their own efforts and the increasing demands for help on the part of the missions must lead either to the ruin of the societies concerned or the disappointment of those who ask for help. The embarrassment of success and the readiness to suffer loss rather than cause disappointment is illustrated in a message which has just been received from China:

> The loss on magazines grows ever greater as circulation increases, for to increase our subscription rates to meet costs would be to prevent little children in the far corners of this great land where standards of living are low from sharing in the delights and benefits of the Children's Magazine. No one who reads the letters which come daily to the office from little children all over China could make such a suggestion.

There are areas, however, in which the necessary experience and facilities exist, for example, in the Middle East, India, and China. The difficulties in these areas are mainly those of lack of resources. In China stacks of reprints have been called for, and there are many new manuscripts. They lack the resources in finance and personnel, and it is urgently necessary that they should be found.

SPACE does not permit more than a mention of the problem of distribution. Book-shops do not exist in many areas, and in any case they do not meet the need. Books generally have to be taken to the people and shown to them. Where missions have not made specific plans for literature distribution, it might be wise to suggest that every missionary or every church-worker should be regarded as an agent in this respect.

Co-ordination and co-operation necessary. Above all, there is a pressing need for co-ordination and co-operation in this matter of the provision and distribution of Christian literature. The problem is too vast and complex for any single mission or area to deal with it. There is co-operation in this respect in China under the new Council of Christian Publishers (formerly United Christian Publishers), and there is some measure of co-operation at home through the Committee of the Conference of Missionary Societies. Unfortunately, some of the large missionary societies are not at present contributing. If we cannot have co-operation we must have at least some measure of co-ordination. One very necessary piece of work that needs to be undertaken is that of research. Amongst other things we need to know what is being done and by whom; what is planned; what are the primary needs; if there are competent writers; what printing, publishing, and distributing facilities exist locally, and what support is being received from other countries.

The fundamental problem and the possibilities. There remains another factor which lies at the root of most of our troubles. The Church, and the public generally, is not yet awake to the need or the urgency of the situation. A campaign for enlightenment at home needs to be undertaken speedily. Time is not on our side. The battle of the books is on, and our hands are almost empty. It is also high time for evangelism through literature to be put on a level with other forms of evangelism. This applies at home as well as abroad. It should be put on a *higher* level in some areas. In some places it is already *the only means of evangelism.* Before many months have passed it may be the only means of evangelism in wide areas of the world.

We must re-think our mission strategy in this new situation. If printed propaganda plays a greater part and covers a wider area than the individual herald, we simply cannot afford the present alignment of our depleted man-power. If one cannot go abroad to take the message to the relative few with whom he can come into intimate contact, he can reduplicate the message a thousandfold, or ten-thousandfold, and can put it into the hands of many whom the individual cannot reach.

The world may not be converted speedily, but it might be evangelized. The slogan, "The evangelization of the world in this generation" is seen as a more practical hope if Christians are thus going to multiply themselves ten-thousandfold.

Terror and splendour. What shall the silent billion read? The answer to that question may be decisive in this battle for half the world. No man of foresight within or outside the visible Church can fail to see its significance. No minister of the Gospel should remain unaware of this secret, silent, and powerful weapon of good and evil propaganda. No evangelist dare rely only on the powers of persuasion of his own voice when myriads of voices speak to the hearts of the newly literate through their eyes.

The dire urgency of the situation, the amount that may be accomplished at relatively small cost compared with other activities; the challenge of a worth-while and thrilling task should, and must, call forth a response comparable to "the terror and the splendour of the present age."

A GREAT OPPORTUNITY

There is a vast task waiting to be done in the name of Christ in helping to create a public opinion within the Christian Church about literacy and literature.

The Rev. Cecil Northcott writes in *Let the People Read*: "For years this enterprise of providing literature for the world's readers has been left to the specialist societies of the Christian Church. . . . It is not an exaggeration to say that only the Bible Societies have caught the imagination of Christian people and have had a support worthy of their task. The provision of Christian literature now demands a similar belief and support.

"To co-ordinate the work of the British missionary societies in literacy and literature, the British Conference of Missionary Societies, through Edinburgh House, has established a Christian Literature Committee whose business it is to survey the needs of the fields . . . to give grants . . . and to plan . . . strategy."

¶ *Miraculous transition from illiteracy to literacy*

Mass Literacy in Northern Rhodesia

Hope Hay

IT is with words not unlike those of the blind man whose story is told in St. John's Gospel that thousands of adult African men and women are replying to the amazed queries of their relatives and friends: "I only know that whereas I was blind, now I see." These men and women have never been physically blind, but, until recently, they were unable to read or to write their own language. They are now able to read vernacular newspapers and books and to write letters to their friends and kinsfolk.

Many of them are quite elderly and very few of them could be called clever. They have become literate, however, without compulsion, without bribery, without any large-scale propaganda, and they have become literate without having to attend any school or class. They have each, moreover, accomplished this transition from illiteracy to literacy in a remarkably short space of time, usually in three weeks or less. It is no wonder that some say, "This is magic," and others, "This is a miracle."

Yet there is nothing very strange about it, and behind it all there is a very simple story. Following the recommendation of the Colonial Office White Paper on "Mass Education in African Society," a local literacy experiment was begun in the Mindolo Mine Compound, in the Copperbelt of Northern Rhodesia. This compound, which adjoins the mission station of the United Mission in the Copperbelt, is a typical mine compound, housing some four thousand Africans employed for the most part in underground work at the Mindolo shaft. The Africans represent over sixty different tribes, and many different kinds of work. It is largely a single men's compound, but there were also at the time of the experiment nearly a thousand married women.

It was found, as the result of a census, that over sixty per cent. of the adult population was illiterate. A few of these were men who had long ago been to a village school for a short time, but who had forgotten all they knew. Most of them, however, were men and women who had never had a chance before to learn how to read and write, but who, for various reasons, were feeling not only a keen desire but a real need for this elementary knowledge.

One of the first steps in the campaign was the preparation of a special literacy primer. This was based on a series of simple lessons which had been used previously with a group of African women on the mission station. The primer was different in both subject matter and approach from the school text-books. It was prepared, illustrated, printed and published, first of all in Chibemba and eventually in the six major vernaculars of the territory.

The other task was to find a way of teaching which would suit not only our lack of buildings and class teachers, but also the conditions of the people with whom we were concerned. After some weeks of experiment, a method, not unlike that employed by Dr. Laubach in

the Philippines, was evolved. Soon afterwards, at Mindolo also, literacy supervisors were trained to cover the whole territory, men and women who would initiate campaigns, distribute reading primers, encourage the people to help and teach each other, test and record the newly literate, guide post-literacy activities, and wherever possible train part-time and voluntary workers locally.

The training of these twenty-five men and women was not formal, but consisted of practical work in the Mindolo Compound, together with discussions of problems as they arose, the analysis of the principles underlying the solution of these problems, and information concerning adult education developments in other countries. The main object of this training was not to impart hints regarding the tricks of a new trade, but to develop a real love of the job, a conviction about the way we were doing it, and a sense of contribution to something more than a merely local and temporary need.

The method which was evolved and which is now generally used is as follows. The supervisor, taking with him a bundle of literacy primers in the appropriate language, visits a village or mining camp. There he first secures the goodwill of the authorities and of the literate or educated members of the community. He then approaches one illiterate adult and asks him if he would like to learn to read and write. The illiterate usually replies that he would like to, but that he cannot possibly learn now as he is too old. The supervisor points out that this fact of his being an adult, not a child, may be an advantage, because his eyes and hands are already skilled in the business of daily living. The supervisor also suggests that being able to understand and interpret the signs of animals in the dust is itself a kind of reading and tells him that this new thing will not take him as long as he fears.

THE supervisor then sits down with the illiterate, wherever he may be, under a tree or on the verandah of a hut, and, no matter how many spectators there may be, teaches him how to read and to write the words and phrases on the first page of the primer. This is accomplished very quickly, and the learner is now anxious to continue. The supervisor, however, explains that there is no need for himself to continue as teacher, but that he will now give the book to the illiterate. He asks the learner if he can find someone who can already read and write, to help him complete the book. If the illiterate seems unable to do this, a rare circumstance, the supervisor will find someone for him.

The new learner is therefore now left to complete the book in his own time, at his own pace, and wherever he likes with a teacher of his own choice. The supervisor usually remains in the same district for a few days before going on, but he returns about a month or six weeks later to see if the new learners have completed their primer and, if so, to give them, if they are willing, a test. The test includes reading at sight in the vernacular and a dictation in which the hand writing must be legible and fairly uniform, and in which there must be no spelling mistakes.

The speed at which the people reach this standard of literacy is partly due to the facts that the vernacular is consistently phoneti

n spelling and that a special primer as been prepared. It is also partly, nd to a far greater extent, due to he individual method of teaching, nd especially to the fact that the earner has not come to associate earning with any particular time r place, but realizes that he can earn whenever he is free and vherever he may be.

IN two years over three thousand new literates were recorded in the Copperbelt and in those rural areas where campaigns had been started after supervisors had been trained. The new literates were at once able to make use of the vernacular newspaper and of those vernacular books already published by the African Literature Committee of Northern Rhodesia. These books had been published, not for schools, but for literate adults, and included books of tribal history, folk-lore, child-care, and home-management, as well as the *Travels of David Livingstone* and the *Pilgrim's Progress*. In most vernaculars there was the *New Testament*, and in some, parts at least of the *Old Testament*. The new literates were also able to read for themselves letters from their friends and relatives and to write letters to those who belonged to them either through kinship or affection.

In using this particular method all types of adult African could be reached, including those who could not or would not normally come to a class. Many barriers also were broken down, particularly in the Copperbelt, as people of different tribes, social groups and religious denominations sat together and learned from each other. Husbands taught their wives, children helped their parents, friend learned from friend, and the new literates themselves, proud of their new skill and eager to display it, were some of the best teachers.

Those who were trained as supervisors learned more than the mere technique of literacy work. They were themselves a mixed group comprising both mission employees, of many different denominations, and government servants. They learned to respect each other, to join together in discussion, and to become friends. They learned also not to be primarily dependent on the paraphernalia of education, but on the gifts of personality and of right relationship.

The campaign has also had a significant result in that the intelligence of the ordinary adult African can never be questioned or doubted. No matter how phonetic in spelling the language may be, anyone who can learn to read and write in three weeks or less is not without intelligence. This has been demonstrated unmistakably, not only to interested observers, but to the African himself, and is consequently giving him a new self-confidence.

One of the supervisors-in-training reported one day after a visit to the Mine Compound, that he had met a man who, though eager to learn, was a slow-witted, stupid fellow. The supervisor had been reluctant to entrust this would-be learner to the ministrations of a friend or relative, because the latter might become discouraged and tell other people that the method was no good. He therefore asked whether in this case he might, contrary to our usual practice, go each day himself and help the man. We agreed, and, eight days later, a bewildered supervisor-in-training reported that the man he had thought to be a simpleton was now literate.

Another man, a well-educated compound clerk, refused for some time to acknowledge the success of our apparently casual methods. He made it quite clear that he preferred the more conventional forms of education. One day, however, he came to us saying, "I believe." We asked him what it was he now believed. He replied, "I believe now in this way of learning. I have taught my wife, and she was the stupidest of women. If it works with her, it must be good."

THESE incidents are not without significance as well as humour. It is not only by statistics or in sociological terms that the result of any effort like this can be assessed. There must also be taken into account the effect on individual lives and individual personalities. Many African adults hesitate to take part in progressive activities, not because they are afraid or hostile, but because they believe themselves inferior, unequal, incapable. Many of them now know that this is not true, and although their diffidence has not been transformed into a bold assertiveness, the new growing self-confidence should at least lead, if well directed, not only to the further co-operation of the African in territorial schemes of development, but also within the life of the African church to a more informed and more confident effort on the part of the African Christian.

THE success of the experiment at Mindolo was due to many factors. It was due in the first place to the Northern Rhodesian Government, which not only instigated the work and, through the Colonial Development and Welfare Funds, supported it financially, but also, through its representatives, gave it every encouragement. It was also due to the Mine Management, which allowed us to use the Mindolo Compound as the field of experiment and gave us every assistance. It was also due to the United Missions in the Copperbelt, of which team of missionaries I was myself a member, and at whose station at Mindolo the primers were printed and the supervisors trained. It was due also to the gifts, the enthusiasm and open-mindedness of the men and women who came for training as supervisors. Above all, it was due to the ordinary African adult who not only justified the expectations and efforts of all these agencies, but who brought to the experiment and its extensions unsuspected powers of determination, persistence, and willingness to help his fellows.

MULTIPLICATION

Dr. Laubach's system for teaching adults to read affords a remarkable illustration of multiplication. He has applied a simple principle to the solution of one of the world's great problems. Faced with a colossal task the Apostle of Literacy began with an individual and set in motion a process of spiritual arithmetic. Each learner becomes a teacher without delay, and, in the endeavour to teach, learns the lesson all the more thoroughly. Hence not only readers but also teachers are being multiplied at a remarkable rate. Is there not a similar principle which may be applied to every phase of evangelistic activity, thus multiplying the witnesses? The first requisite for spiritual multiplication is an *urgent evangelism*, involving the delivery of the message in such a way that each believing hearer may not only receive it personally, but also accept responsibility for passing it on to others.

J. S.

A vast new field is opening in the form of "visual aid"

Thinking in Pictures

Dorothy Morcom Taylor

"CONSIDER the lilies of the field, how they grow; they toil not, neither do they spin . . yet Solomon in all his glory was not arrayed like one of these." So spake our Lord in the springtime as He sat knee-deep in flowers on the beautiful Galilee hillside. He was using the things seen around Him as "visual aid" in His teaching about God's care. And ever since His day the Church has continued to use visual aid in some form, from the magnificent paintings, architecture and medieval dramas of the earlier days, to the ubiquitous "magic lantern" of the Victorian era. To-day, with the advent of the motion picture and the highly skilled technique in camera-craft, a vast new field is opening up in visual aids.

Largely as a result of the prevalent habit of cinema going we have in our midst a generation which has learned to think in pictures, with the result that the spoken word has become almost incomplete without pictorial aid. Pictures, after all, constitute an international language; it was said that the series of pictorial instructions used in the Underground in London during the war was for the benefit of foreign troops stationed there. Londoners got very fond of "Billy Brown of London Town" and his quaint rhymes—

> "I trust you'll pardon my correction,
> That stuff is there for your protection!"

To-day in the Home Departments of missionary societies visual aid is on everyone's lips, and an immense amount of development is going on. This may be divided into those branches which require the active co-operation of the general public, and those which do not.

Of the latter, lantern lectures, flannelgraphs, film-strips, and the moving picture are widely used.

It is considered by some that *lantern lectures* have had their day and are now eclipsed by the modern film, but this is not so. Indeed, in some ways they have become almost a novelty. The writer recalls showing some glass slides to a juvenile audience a few months ago when the children were greatly intrigued with the mechanics of the show, and wanted to know if "the light went through that coloured glass thing?" It is true that, to be successful, the pictures and general presentation must be of a much higher standard than was thought necessary previously, while the majority of missionary lectures shown still are dull, both in the choice of pictures and in subject matter. The kind which says, "This is a camel," when showing a tiny blur on a far horizon of flat sands, followed by, "This is a native church," for a gaping crowd of self-conscious coloured people, hardly distinguishable from their shadowy background, is more likely to produce a soporific effect than the stimulating one desired. There should be more human and less panoramic interest, fewer buildings and more action; distant views are less effective than

close-up, and flat, even tones are not very impressive; above all, the pictures must be in sharp focus.

A new form of picture lecture which has gained considerable popularity is the "*flannelgraph.*" By this method pictures are built up on a coloured flannel background by placing on it figures, trees, houses, and so on, one by one, as they occur in the story. As these are also backed with flannel they adhere to the background. This method can be remarkably effective for children's addresses, and the outfits for Bible stories may be readily obtained at the cost of a few shillings.

THE *film-strip* type of lantern lecture, in which 35-mm. film is used in place of the glass slide, is sure to be more widely used as the special projectors become available. It is more portable, a complete lecture of fifty pictures can be carried in the breast pocket; far less destructible, and considerably cheaper. Though the effect is not quite as good as that produced by the best coloured lantern slide, it is not far behind it. Special projectors cost £20 to £40, and are in good supply, whilst the cost of the film strip itself is only a few shillings for black and white. In colour the initial cost of a strip of about forty pictures varies from £1 to £5 and subsequent prints are £1 each.

Recently a questionnaire was circulated among a large number of young people in the North of England dealing with habits of daily life. The results showed that 65 per cent. boys and 57 per cent. girls did *not* attend church regularly; 89 per cent. of all young people visited the cinema, 15 per cent. of them going at least three times every week. Yet it is only in the last few years that the church has decided to use the *moving film* to the glory of God.

In the early days the apparatus was often faulty and the illumination dim, the film broke or appeared to suffer from St. Vitus Dance. To-day the projectors now on the market will produce as good a performance, visually and orally, as can be seen in any cinema. Opinion is still divided as to the rival merits of sound or silent films, but the former are gaining in popularity. With them a complete programme of worship and missionary propaganda can be put on the screen. They have grave disadvantages, however, the greatest being their cost. A good film running for twenty to thirty minutes costs at least £700 to make, a print about £15, whilst the sound equipment, whether second-hand or new, is listed at from £186 to about £350.

There are a number of 16-mm. films available for hire, but there is a woeful shortage of first-class Bible or missionary films. The Ministry of Information loans films free of charge, and has some first-rate material on life in the Colonies and Dominions, but these can only be used as background. Some of them can be had as silent films. A few of the missionary societies are making their own films, and by means of mobile film units are showing them in different parts of the country. The Friends' Relief Service has been exhibiting excellent films of their work in Germany in this way. The Church Missionary Society has five vans on the road, and the British and Foreign Bible Society also has one.

The addition of a microphone and a gramophone turntable to the equipment enables the operator to

give a spoken commentary to the silent film and relay music through the loud-speakers at the interval and when the collection is taken. An ex-Service man told the writer that he once took part in a film which showed the use of a certain piece of apparatus in action on the battlefield. The film was shown to the workers in the factory that made the parts, with the result that production went up fifty per cent. This lesson can be applied in the sphere of missionary work at home and abroad.

Included in the category of visual aids, in which a number of people co-operate, are pageants and exhibitions. All of these require to be very well produced to be really effective, but they have the advantage of gaining the interest of those taking part.

During the war the Government experimented with different forms of *display* and *exhibitions,* and set a standard which puts the usual form of missionary exhibition badly in the shade. This has, however given us ideas of how our propaganda may be improved. The small, display-type of exhibition is in ever-increasing demand.

With the larger exhibition the Government has shown us the value of creating the right atmosphere. This was particularly marked in the exhibition called "Victory over Japan." The visitor was first taken into an accurately constructed jungle, with its weird half-light and animal and bird cries. Moving through the oriental hall depicting Japanese state worship with its Shinto shrines, one was suddenly thrust into a room in which the high walls were covered with gigantic photographs of Japan's industries, her steel works, her textile factories and so on. This gave a remarkable impression of the dominating influence of industry in the life of modern Japan.

From there the visitor entered a small room in which Japanese atrocities in China were shown in pictures lit with a lurid red light. The crowning feature was the immense half-globe which was viewed from above and showed the vast expanse of blue which is the Pacific in which the Far Eastern war was fought.

TOO often our own missionary exhibitions are a bewildering jumble of Eastern curios and pictures. These may be good in themselves, but the general effect is spoilt because they are set out in such a way that no clear message is given. Clarity of thought and simplicity in expression should be the guiding principle in planning an exhibition. In these days, too, something more than the once unfamiliar objects of Eastern life is needed to stimulate the interest of the casual visitor. Much can be done in the way of clever lighting. A flashing bulb, or a well-placed spotlight have an amazing attraction for young and old alike. The careful use of colour and balance, of bold designs and diagrams will go a long way towards retaining the attention of the visitor and getting across the facts.

Much of the success of an exhibition depends on the preparation that is put in beforehand. Many fail because proper publicity is either lacking or unimaginative. The instruction of stewards is a valuable form of education and also of publicity. The programme needs careful arranging; it must not be so crowded that little opportunity is given for examination of

the exhibits, nor must its casual nature suggest that nothing very much is happening. Periodical talks from informed speakers, the showing of films and occasional plays all help to hammer in the message the exhibition is trying to give. Special provision should be made for children, for it is on them that an exhibition will make a lasting impression.

It should never be forgotten that all these things are only visual *aids*; they are not the final object. The secret of the most successful exhibition that the writer can remember lay in the meetings that were held for prayer for weeks beforehand. The exhibition was the *visual* aid; the real strength lay in the unseen aid which came through these people's prayers.

VISUAL aid helps the memory and stimulates the imagination, but the real work must still be done by the hand of God.

A Literature Experiment in South India

Margaret Valentine

EVERY Friday from all villages within a radius of ten or twelve miles crowds of people come, walking, or, if they are wealthy, in bullock bandies, to Nagari shandy. The vast majority are non-Christians and caste people, at present largely untouched by the Gospel. There are no Christian schools in their villages; no preachers go to them; they know that in the outcaste villages around them there are people called Christians, but that is all.

Why not, we thought, have a literature stall in the shandy? So one morning we did. We asked the police whether a licence was required, and they looked at us suspiciously and enquired whether we were going to sell subversive or proscribed literature. Upon a solemn assurance that we were not, they said, "All right, as long as you don't trespass on the public road." So we established ourselves under a tree, and set up our stall. A crowd immediately collected, and watched in silence as we spread out our wares. For half an hour they watched. Then suddenly someone bought a two-pie book (a pie is one-twelfth of a penny). That was the signal for which they had waited, and with one accord they descended upon the stall. We were mobbed—all in good-will, but creating problems, for we were unprepared for such a reception. That day we took Rs. 16-4-10, and since most of the booklets were pre-war stock at two pies each, about two thousand booklets went that day into non-Christian homes.

That first enthusiasm has not been repeated, partly because the novelty is over, but mainly because the new books are more expensive, and people around Nagari are not yet convinced that books are important enough to spend money on. But on succeeding occasions we have felt that it was well worth while, for in addition to selling books we display large pictures supplied by the Christian Literature Society, tell Bible stories to the crowds that collect, and have conversation with men and women from villages all round. One man bought a book called *The Way of Salvation*, and asked many serious questions. Others are eager for books of prayers.

Several times since, people have come to the bungalow saying, "Why have you no stall in the shandy to-day?" The answer is always the same. "We cannot spare the time." Then the books are brought from the cupboard, and there is a sale in the office. One boy comes frequently from a village outside our area. "No one has ever been to my village to sell books," he says. "If you came you would have a great sale." The opportunity is there, and must be grasped as far as we are able to grasp it, for it seems clear that in the evangelism of these caste villages literature will be one of our strongest weapons.

Germany Re-enters the Missionary Fellowship

Walter Freytag

NOTE.—The following article by Dr. Walter Freytag, one of the German delegates to the Whitby conference of the International Missionary Council, was written at the request of the editors of *World Dominion*. We are very grateful to Dr. Freytag for complying with our request and we are happy to publish it, as in our opinion it throws fresh light on the experience of many Christians in Germany and their attitude to the task of world evangelization. It should be added that the article was written in German and the following somewhat free translation has received Dr. Freytag's approval. Dr. Freytag is a professor in Hamburg and was known before the war for his book, *Spiritual Revolution in the Far East* (Lutterworth Press).

GERMAN missions were represented at the Whitby conference by three delegates, one each from the British, American and Russian zones. That did not happen as a matter of course. It needed the efforts of American and Canadian friends and the support of the London secretariat of the International Missionary Council to secure the necessary visas and permission to travel outside Germany. Though the officials of the occupying Powers were always friendly, it was six months before passports could be secured.

It is clear from another point of view that the representation of German missions at Whitby did not just "happen." In one sense Whitby meant our re-entry into the world missionary fellowship. Two German delegates had indeed already attended the meeting of the Ad-interim Committee of the International Missionary Council at Geneva in February, 1946, and had received a most brotherly welcome. It became evident at Geneva, however, that adhesion to the fellowship did not imply that there were no outstanding questions between us. In particular, the continental missions whose countries had experienced the full force of the German invasion felt (as we Germans did) that what had taken place under the Nazis and during the war could not be just forgotten; it must be overcome in discussion face to face.

Dr. Kraemer, of Holland, acting with the International Missionary Council, undertook to lead such a necessary discussion, which took place in two stages. At Rheinfelden, in Switzerland, in October, 1946, the leaders of the continental missions met a German delegation in "an exercise of Christian brotherly love," as Dr. Kraemer called it. In complete frankness we Germans were told what the others found difficult in the leadership of German missions and in German missionaries, while we ourselves had the opportunity to bear witness to the course German missions had taken in their time of isolation. As a result this conference led us through confession and forgiveness to new fellowship, which showed itself in a second meeting of the same group in Holland in May, 1947. The current problems of German missions were

there discussed and unanimous proposals to the I.M.C. were agreed upon. Our participation at Whitby was the climax of this development. The extraordinary cordiality with which the German delegation was received evoked in us an almost shameful joy.

WHITBY meant for us emergence from isolation in another sense. We were cut off for long years when we lived behind walls. News reached us only sporadically. For practically two years after the end of the war we were without news. Now the door was swung open, and we had a vision of the state of the world such as we had not had since the Madras conference. What we had already suspected became tangible and clear. We were able to grasp the fact that the need of Germany, which oppresses us daily, is only a part of the burdensome problems of a world which reels between war and peace and cannot find its way to Him who alone can save it. We saw the Church of Christ in this world. We could enjoy fellowship face to face with those from whom we had never been separated in spirit. We could look upon those who with indescribable fidelity and many sacrifices had supported and still support the work of German missions. We were able to have fellowship with those of whom the Scripture says: "That the same afflictions are accomplished in your brethren that are in the world."

This meeting meant for us not only the renewal of old friendships, but in a certain sense *a new acquaintance*. We were surprised to find how the events of the last nine years had been creative for theological thought. We ourselves knew that we could no longer speak in the same terms we had used at Madras, but we were surprised that there were quite new trends in American theology, for example. Naturally, we didn't all sing the same theological tune at Whitby; there were still differences between us, but two points were noticeable:

(1) The boundary did not follow the English Channel which divides Anglo-Saxon Christianity from the Continent, but ran across England. We deeply rejoiced to find an understanding with many English friends which touched the very roots of our theology.

(2) We have certainly drawn nearer to our other friends and have understood each other more deeply than before. I hope nobody will take it that we Germans assume that others have "come into line" with us, so to speak, but rather that this gift of closer understanding is the outcome of the divine discipline which we have all undergone and which is still upon us.

What was the outcome of Whitby for German missions? The first question which the German missionary constituency put to us delegates was, When will German missions become partners again in evangelizing the world? This question is not out of place since German missions are not yet done with. The marvel is that some hundreds of German missionaries, chiefly in South and South-West Africa and China, have been able to continue at work till the present time. In India and New Guinea altogether some thirty German missionaries went straight back to their mission stations from internment camps, thanks to the efforts of American and Australian friends and the National Christian Council

of India. But the fields already in our charge are in urgent need of recruits, and there are twenty-six former mission fields from which German missions are completely excluded. Since the war we have not been able to send out a single missionary.

Hundreds of missionaries in Germany are waiting to return, and the pressure on our missionary training institutions is so great that at most we can only accept a quarter of those candidates who are in earnest and are qualified for missionary work. Our missionary constituency supports this cause with unswerving fidelity, and in the six war-years collected fourteen times as much money as we expended on our mission fields in a single year before the war. During this period we have been convinced that a church which is frustrated in its missionary obligations is hindered in its spiritual life. That is why this question of sending out missionaries to our mission fields concerns us so nearly.

Whitby could not settle this vital question, since the decision rests with political authorities and not with the I.M.C. It was, however, a great comfort to us that the Whitby conference declared that the return of the German missions to their work was a concern not only of the German church, but of the whole ecumenical movement. We had fresh evidence that the pre-war German mission-fields now entrusted to foreign societies will be faithfully administered till the German missionary group is again in a position to enter them. Important resolutions were taken to strive after this aim with all power. We were greatly encouraged by this.

At the same time it became quite clear to the Germans at Whitby that when the door is reopened to German missions it will mean quite a different kind of mission from that of the past. The decision to regard German missions as a concern affecting all missions rested on deeper reasons than a fraternal readiness to help the Germans. It rested on the profound conviction registered at Whitby that missionary work is the commission of our Lord to the whole Church. It is therefore not the concern of British, German, Swedish or American Christianity, but the cause of our Lord Jesus Christ to which we are all called.

THIS conviction has very practical consequences. In future we shall not speak, as our fathers could do with a good conscience, of German missions as if they were just as much German as Christian. We must be prepared—and missionaries of all societies in the League of German Missionaries have expressly declared this—to send out our German missionaries in any service, under any non-German leadership, where they can be used in the cause of our Lord. Since we recognize that missions are the concern of the whole Church, we confirm the new position of missionaries laid down at Whitby, that they shall carry out their work in, with, and under the younger Churches. That means, indeed, a new obedience not only for the missionary, but for the sending church. It signifies the rejection of the idea which seemed to control unconsciously the activities of the older missionary generation, and which still affects those missionary groups with a very rigid credal basis or a very strong denominational feeling,—"Let us make Christians in our image after

our likeness." We can only tread the new path if we have faced the consequences represented in the parable of the grain of wheat: "but if it die, it brings forth much fruit."

THE missions have to learn that from Whitby. And the church? Whitby gave us an impressive vision of the witnessing church: this provides us with a point of view for the unity of the church which is a burning question in Germany to-day. Many of the efforts towards unity in the German church and outside Germany have as their aim the exhibition of a powerful church controlled in secret by the idea of security. People want to build strong walls and make sure of their credal traditions and erect the hewn stones of static churches into an imposing edifice. That is to neglect the task of the hour. The need of the hour is not a static church, but a church in motion, just as the New Testament shows us the apostolic church on the road from Jerusalem to Rome, a witnessing church, a church which takes as its aim: "That the world may believe that Thou hast sent Me": such is the church which our Lord wishes to gather in this present hour.

Finally: a witnessing church can only live in twofold service, to its own people and to the world. The German church has not yet overcome the consequences of its life in the catacombs during the Nazi régime. There are many promising opportunities of advance in evangelism in many different spheres of life, but they all tend to peter out, largely because of the difficult material conditions of our existence. We know ourselves to be called by the Whitby conference to a new service of witness; we give this call to our churches and not least to the laity in them. It is one front on which we stand, whether in the world outside or among our own people. Progress outside is no gain if the home front has been pierced.

THERE is extraordinary readiness to listen to the message of Whitby. What draws these hundreds and thousands? Is it only the desire to see across the frontiers? When one looks into the faces of men who are living *in darkness and in the shadow of death,* one recognizes that they are seeking something more. They surmise, in the strife of the Kingdom of God with the kingdoms of the world, in this time when the Lord is assembling his people out of all nations for a final decision, that the meaning of history is being fulfilled, and they take very much to heart the saying, "When these things come to pass, then look up and lift up your heads, for your redemption draweth nigh."

Some churches will not accept the view that a groove is a grave in all but depth. "You have been in this church many years," said a visitor to an old man. "Aye, nigh on eighty years," came the reply. "You will have seen many changes then?" "Aye," said the old man, "and opposed 'em all."

WILLIAM WALTON.

Jerusalem To-Morrow

Eric F. F. Bishop

IT is easy to think of present-day Jerusalem ; it is easy, too, to visualize the Jerusalem of the past at almost any period of her crowded history ; but it is difficult to paint the portrait of Jerusalem in days to come, so full of uncertainty yet so rife with possibilities of good for the world in this century. Are we to witness a return to her estate as she was in the time of Melchisedech, King of Salem, King of Peace ?

Palestine—of which land Jerusalem has been the capital for the greater part of the time since David's reign, though sometimes sharing the honour with Ramleh or Caesarea—has been *par excellence* a " corridor country," and it is required of corridors that they lead somewhere. Geographically, Palestine has been the great gateway from Asia into Africa. Jerusalem has been described as a watershed between the two continents. On the Transjordan slopes of the Mount of Olives the flora tend to be Asiatic : on the other side towards the valley of the Kedron they lean to Africana.

The political powers of North-West Africa and Eastern Asia have contended down the centuries for the dominion of Palestine. As Empire spread westwards the same tale unfolded. Greece and Rome took up the imperial mantle of Egypt and Persia. Then Empire moved still further westward. Palestine has hardly ever ceased to be along the high road of the Empires. From being the natural gateway between two continents, Palestine became possessed, with Europe's rôle, of a triple gate : and who shall say that the new world beyond the Atlantic is not becoming alive to the position of this little country—staring dismemberment in the face ? Yet Jerusalem remains aloft on her hill, isolated, yet international.

What of the future of the city that has to play the part hitherto played by the country ? Where will the Jerusalem corridor lead ? Wherein can she serve the purposes of God for the world ? How best can the Christian Church exercise her ministry in the city of the Great King, and render effective the going forth of the Word of the Lord, so sadly needed for the reconstitution of human life and endeavour ?

The first ministry, ready to the hand of the Church of Christ (provided that she can learn to express that inner unity in Him, which has not been a living factor these last years), will be that of *reconciliation.*

Jerusalem will still be the meeting-place of the three monotheistic religions of the Near East. It is to be hoped that the political differences of Islam and Judaism will be less marked inside the Jerusalem area than they have been for thirty years. Christianity should have something to contribute here ; for the Church, broken and piecemeal, has also been a dwindling political minority all through the days of mandate. The question, however, arises as to whether there actually is any justification for this hope. Neither Jew, Christian nor Moslem in the

Near East is able to draw a definite line of demarcation between politics and religion. We must hope all the same that in Jerusalem the effort to find a *modus vivendi* for thought and social matters will not be abandoned as impracticable because of the prevailing spirit of frustration and disillusionment.

IT is probably true that the present generation of younger Moslems and younger Jews hardly understands the current Christian outlook, though those (chiefly of the former) who have been in Christian schools during the last two decades have some knowledge of the Bible as expounded by Christian teachers. What Christians need to be more sure of is their own attitude to the Person of Christ: what Islam and Judaism need equally, if from different points of view, is a fresh appreciation of what Jesus has stood for in the history of the West and the continued development of the Christian Church.

The field of reconciliation is a big one. Its ministry will demand careful thought, wise planning, a right intention, the growth of social intercourse in an atmosphere of faith, hope and love. The Christian Church must learn to speak of those matters which are her most precious possessions in ways and words understood of those she would seek, in the humility of Christ Himself, to serve.

The next ministry is that of *teaching*. Here a beginning has been made. The Christian schools already established in Jerusalem will continue their service to boys and girls, resident not only in the international area, but in the proposed states. More particularly will there be touch with the "Arab" state, if for no other reason than that the roots of this form of Christian service lie deep in a past which antedates the mandate by half a century and more. This work of Christian schools, however, must never be content with the *status quo*, a something far too dearly loved of successive generations of Jerusalemites. If our Christian teaching is to reach the highest level demanded, it must be through better equipped Christian teachers. In this case a Christian teacher training college in Jerusalem might well hold out a helping hand not only to the teaching profession in the two states, but in the wider area of the Near and Middle East.

There is something beyond this in the realm of teaching. Perhaps it is justifiable to say that Jerusalem and what she has to offer in the way of theological teaching has not been canvassed this century. Palestine is the best place for the study of the Bible. Here it should be possible for the exercise of a ministry of teaching which shall help to survey and serve the needs of students of theology both from further east and west. The touch of Palestine with Africa should not be lost sight of here; nor the work that was accomplished in Jerusalem during the war years both for Army and R.A.F. chaplains on refresher courses, and for ordination candidates for longish periods—a work which culminated in a theological college on Mount Zion.

It is these bright beginnings which have led to the desire for a greater exploitation of the possi-

bilities of Jerusalem—so that more twentieth century theologians and Biblical scholars may find scope for the study of the Old Testament and the New in the land of their birth. There are plans afoot for development along these lines; and the vision of making Jerusalem once more a centre of teaching should be something to colour the prayers and hopes of Christian people the world around. But it means that Christian scholarship must be first class. For in scholarship the ministries of teaching and reconciliation intertwine; in consequence Christian scholarship in the Holy City must be as worthy as that of the Hebrew University and of Islamic scholarship at its best.

The third ministry which the Church of Christ will be called upon to exercise will be the ministry of *prophecy*. It is not simply, as someone has said, that it is the prophets and never the politicians who have succeeded in saving Zion; but that the whole question, complicated and unsolved even by "decisions" (*sic*) of the ultimate relationships of and in the Near and Middle East, is as much shot through with religious, social and cultural interests as with political.

The western world may be capable of entering into the political arena, largely because of self-interest, and may possibly understand the problems involved, but it is extremely doubtful if the flying visits of commissions, much less the doctrinaire suggestions of secretaries or critics thousands of miles away can really penetrate, much less interpret, the interplay of cultural, social, and religious values.

In days gone by it was prophets, from Amos and Jeremiah to John the Baptist and our Lord, with a knowledge of the thought forms of the ordinary people, and an appreciation of right and wrong, who were enabled to lay their finger on the real issues and to lay bare the causes of unrest and rebelliousness of spirit inside and outside the community. Even if the advice they offered in high places and lowly was often neglected, at the peril of those to whom it was given, it turned out, as a rule, correct in the long run.

MODERN Palestine has had politicians, professional and amateur, by the score these thirty years; the three monotheistic religions of the land have hardly produced a prophet between them. Perhaps if, true to the tradition of Palestine, they had produced just a few—with a band of disciples intelligent, enthusiastic and faithful—history might have taken a different turn. There comes a time when it is too late for the politician; world politics to-day seem a bit more bankrupt than ever: but is it ever too late for the prophet? The generous description by Jesus Christ of John the Baptist as "more than a prophet" was an incidental tribute to what Judaism at its best could produce.

Islam has been over-content these thirteen centuries to regard prophecy as a closed book with the rise of Mohammed: does it still remain for the Christian Church to seek the exercise of the ministry of a "more sure word of prophecy" stemming from the Person of our Lord?

The Name—Jesus

Sadhu Hulder, who has been a Sanyasi for fifteen years, is Secretary of the Christian Ashram Sangha, Bengal.

DURING the last fourteen years of my *sanyasi* life I have tried the name of Jesus in several ways to see the power of it in casting out evil spirits, healing sick persons without medicine, getting necessary food while helpless in the dense forests and hills, and being saved from the attack of wild animals.

It is known to all that the hills of Assam and Arakan are full of wild animals such as elephants, leopards, bears, wild buffaloes, dogs, cows, tigers, snakes, and others. My habit is to keep the word "Jesus" in my mind always, especially when rambling in the hills and forests alone.

In the autumn of 1937 I was coming down from the Lushai hills. There were two very high hills on both of my sides. There was bushwood even at the joining feet of those hills, leaving only a few inches without bush for any creature to walk along. Beyond a few yards of bushwood from the track between the hills the dense forest commenced.

I left in the morning a *basty* (residence of hill-people) to whom I had preached the Gospel the previous night, and I arrived at the above spot about nine o'clock. A very big sound of some moving bodies reached me. It sounded like a sudden cyclone blowing, and twisting madly the big trees in the right-hand side hill not very far from me. I turned my head to see what was happening there, but neither any creature nor any tree moving could be seen, and the sound also subsided after a few minutes. I took that to be the sound of large wild animal having fled at my approach, and I went on my own way.

AS I walked a few steps I noticed a huge buffalo approaching me, running and jumping to butt and stick me to the ground. As I had decided not to try to escape by dint of my own effort in case I was attacked by any wild beast I halted and began to repeat the name in my mind more earnestly.

The beast ran to approach me and instantly came within the reach of one single jump, not farther than seven to eight yards from me. As a fast running horse is reined to stop suddenly, the beast halted and pointed its raging eyes upon me as if it wanted to spear me to the ground by its sharp horns, but it seemed that somebody from behind prevented. It was not below five feet in height, it had the fullest health, its horns were like ever-sharpened spears, and eyes were like two sparkling marble balls. It was the healthiest beast and the largest buffalo I had ever seen. It remained there for a few minutes standing and gazing to kill its prey, but was refrained by some invisible thing from behind. The beast then suddenly turned its back and ran away from my sight to the same direction from where it came.

There is neither the slightest exaggeration nor falsehood in narrating this incident. There are a few more instances in my life when I have observed the wonderful power of the name, to save people from such difficulties.

KUMAR JITENDRA NATH HULDER.

¶ *Courage and vision are needed to overcome great problems*

South Africa: Impressions

David C. Lamb

(The writer is an Angus Scot who joined the Salvation Army in Aberdeen over sixty years ago, paying his first visit to South Africa in 1891, and to North America in 1903, on the latter occasion to lay the foundations of a Department which has been responsible for the happy transplantation of over 300,000 men, women and children chiefly from the British Isles to Commonwealth territories. Commissioner Lamb has paid scores of visits to the U.S.A., and he has recently returned from a seven months' tour of the Union of South Africa and the Rhodesias, following his eightieth birthday.)

IF, in my prolonged search for the soul of the U.S.A., it was always the vast, complex mass of intermingling peoples, working out their problems in a country groping through adolescence towards full nationhood, that confronted me, a similar mission in South Africa invariably found me faced, in the last analysis, with the Native question. In America, although the colour question loomed large, the crisis has passed, and the difficulties are being slowly superseded with the spread of enlightenment and toleration; there the struggle towards the attainment of the full spiritual stature of nationhood is impeded by other factors: the hotch-potch of creeds and races; the Middle Western isolationism; the high-geared civilization and the tendency to assess everything in material and dollar terms, and so on. But in the Union, the problem of the Native, the Indian and the Coloured is one which dominates the country politically, economically, socially—and spiritually. For this reason alone comparison between the two great lands is difficult, perhaps impossible, and it is with the Union and her progressive neighbour to the north that I wish specially to deal.

It might be fairly claimed that my sixty years' experience in an international organization such as the Salvation Army, which carries on in scores of lands vast social activities in the form of children's schools, rescue homes, hospitals, eventide homes, training farm colonies, and so on, without regard to creed or colour, race or nationality, has enabled me to take a dispassionate, objective view of South Africa. Looking calmly at the Union's problems, I find nothing in the world is so complex, baffling and infuriating—and I have travelled four times round the world. Rapid political growth, the widening of men's minds, and recent world events, have intensified these problems in a land whose future is important in world affairs. It is important not only because the political leadership displayed by its chief administrators has already placed it among the most influential of the Powers, but because of its vast mineral resources and great reservoirs of Native and Coloured Labour, and because new orientations in world strategy and politics, following the two world wars, place the south of Africa in an immensely important position as a new base of power and as a centre of strategical development for the Empire.

In my conversations with people ranging from General Smuts and Sir Godfrey Huggins to local editors, school teachers, missionaries and clergymen, and with the humblest native inhabitant of a small settlement, I encountered a bewildering variety of views. It might be of interest to quote a cross-section of opinions and assertions as I heard them:

THERE is too much ill-informed criticism at home and abroad of the way in which South Africa is tackling her problems, and there is a danger of the man on the spot getting rattled by all this criticism.

* * *

There is too much loose thinking on the subject of South Africa.

* * *

There should be a more insistent demand for equal rights between Black and White.

* * *

The Native is just a damned nigger, and never will be anything else.

* * *

The Native in Southern Rhodesia has the right to buy and use a first-class railway ticket. He has been known to do this, in a state where equal political rights exist for all on a comparatively low franchise.

* * *

The Native is barred by statute from participating in the State lottery.

* * *

All the vagaries and shortcomings of the Natives can be equalled by those of the Whites.

* * *

The quality of hate between Black and White is not yet strong.

* * *

India and the U.S.A. offer no lessons.

* * *

There is danger of a too rapid urbanization: at least five generations are required for this.

* * *

There is in existence a struggle between ethics and economics.

* * *

The blight of European and North American industrialism is threatening.

* * *

Viewed from the all-important spiritual angle—and, of course, it has its political and economic complications—I see that, as a result of the impact of European civilization upon the Native, the traditional religious and social beliefs and tribal inhibitions are being increasingly questioned. There is a danger lest we fail to evolve a more stable form of African society, able to withstand the shock of alien culture. The pace and the stress and strain of social changes may result in a strengthening of society or its complete breakdown.

One threat to the future happiness and prosperity of the country lies in the disproportionate value placed upon material things, and in the fact that the missionary and spiritual endeavours of the Whites are not commensurate with the needs of the Natives. There is plenty of evidence that the Native can absorb higher and technical education and can qualify for university degrees, but unless the able and clever Natives can be used to raise the general average educationally and in other ways, they will simply become doctrinaires and political agitators—and, as such, no real good to the State. I truly believe that, by and large, the results of the impact of the White man on the Black have been beneficial, but I am not so sure about the results of the impact of the Black man on the White. It would appear to make the White less enterprising, less industrious, and more ease and pleasure loving,

in which things lie the seed of decay and death. To-day the question is, "What shall we do with the Native?" To-morrow (two or three generations hence) it may be, "What shall we do with the European?"

I found nothing in South Africa that patience and moderation cannot solve: moderation in words and treatment as well as in the development of social services. The clamouring for rapid political and social changes, to which I have referred, has often led me to ask of South Africans what would happen were the progressive forces in the country to promote legislation with far-reaching implications, and what prospect there would be of success. Invariably my companions have agreed with rather complacent resignation that I was right in assuming that the Nationalists, some geographical areas, many trade unions, and several political groups would at once combine to out-vote any such effort, with the inevitable result that the instigators of progress would find themselves much weaker.

One must acknowledge that despite the vehemence of Dr. Malan's Nationalist party, and the manifest attempt to exploit the differences between the Boers and the British, there is growing up a South African nation from all these diffused elements, races and colours. Even though the Dutch Reformed Church seems to have lent its weighty support to the Nationalists, the majority of the Boers, during the last two or three decades, have been moving slowly but inevitably towards co-operation. Unlike the comparable problem of French and British in Quebec, the difficulties are being squarely faced in the Union. With better education, there is spreading an enlightened liberalism inimicable to the old spirit of obstinate nationalism which the older generation is gradually yielding up to the new. Everywhere can be seen those small but significant indications of the development of a new spirit to herald the new era of friendship among the Whites. The increasing desire of some Boer farmers, for example, to take on English apprentices not only to work with their families, but to teach them English, and toleration, grows. So, too, does the practice by young Boer farmers of establishing friendly relations, social and economic, with the British.

IT would be foolish to suggest that the next decade will greatly advance any movement towards any political unity with the lands lying to the north of the Union. Absorption of the old German South-West territory in one form or another is inevitable and, it seems to me, quite proper.

The British Protectorates, Basutoland, Swaziland and Bechuanaland, are on a different footing, and until the Union has clarified and established her Native policy on a different and progressive basis, no approach in this direction can be made. The Union is handicapped as much by her constitutional as by her psychological colour bar; the supersession of both is slow and tortuous, but as essential for her social and economic progress as it is for her spiritual salvation.

Southern Rhodesia occupies a unique position. Political equality for all her citizens is written into the Constitution. This, together with her geographical position, places her in the van of progress. She is obviously destined to play

an important part in the future development of South Africa, and of Central Africa. Despite the different forms of governments in these territories, there is certainly room for, say, a customs and postal union, and some degree of co-operation and interchange in social services. Their economies are now closely interwoven. Then there is, of course, the human factor. The Native is not greatly enamoured of Western civilization's ruthlessness; he does not admire the relentless machine of commercial prosperity which throws men on to the scrap heap and thrives on the most miserable of social conditions. Nor is he likely to be reconciled to this prospect of political without economic emancipation. That is why I say that both must go together, go carefully and hand in hand, lest the precariously balanced apple cart of economic development, social progress and political enlightenment be overturned.

IN Southern Rhodesia the leaping progress that one can see everywhere in material achievements, in trade balances and banking accounts, and the fact that, constitutionally (with regard to the Natives) she has stepped off on the right foot, is no guarantee of easy, unhindered progress in the future. Rhodesia is at the parting of the ways. The white races are sharply divided in their approaches to the problems which spring from the urbanization and education of the Natives. Some think, falsely, that increased white immigration can counter the problem, but that is a counsel based on fear, besides being quite impracticable. The ultimate question is the superstructure to be erected on the basis of a constitution giving equal political rights to all races. There are many signs that this will indeed prove as far-sighted, generous and sane as the situation demands in order to ensure a tranquil and prosperous future. Nevertheless, the pre-occupation with the state lottery, the neglect of the churches and the concentration on material things is a disturbing factor, though hardly a unique one in these times.

In both the Union and Southern Rhodesia, courage and vision are needed ; with persistency and perseverance the tasks confronting these still young countries can be fulfilled and the problems overcome.

A CHAMPION OF COLOURED PEOPLES

EXACTLY 170 years ago a young man went to Cambridge University, heir to a large fortune. Like most undergraduates of his day, he drank and gambled freely, and later he left college for a life of pleasure. He had no need to work. Night after night in the clubs of London he won and lost fortunes. At the age of twenty-five he became a Christian. He realized that up till then he had not only degraded himself, but abused his fellows. He immediately founded a society for the suppression of vice, and gave away most of his wealth.

His name was William Wilberforce; and practically single-handed he began to fight the slave trade, which was nothing less than the base exploitation of the black races. Time and again his efforts were brought to naught by men who had financial interests in the trade, but he was never daunted, and three days before his death he heard the glad news that slavery was abolished in the British dominions. He won through by the power of God and the strength of moral conviction. He knew that the Coloured Peoples were created for a better life than slavery.

N. A. EASTWOOD.

¶ *Students from many nations meet at Geneva*

An Ecumenical Experiment

R. Lawday

THREE months ago, leaving England for the first time in my life, I set out for Château de Bossey, the Ecumenical Institute of the World Council of Churches, situated on Lac Leman, twenty minutes by train from Geneva. We were a wonderfully mixed crowd of students assembled there for the twelve weeks' course —a Dane, four Dutch, five Germans, one French girl, a Russian girl from Paris, a Swede, an Italian, two Czechs, a Ukrainian, four Hungarians, an Indian, four Indonesians (two of Chinese parentage), a Peruvian and a Brazilian, and myself, the only Englishman. Some were youth leaders, one a journalist, one a nurse, one a lecturer in psychology, another a doctor of law, others office workers, others theological students ; and we had amongst us Lutheran, Calvinist, Anglican, Methodist, Orthodox and Congregationalist. Most of us spoke either English, French or German, few all three ; some of us had no common language. The warden was Swiss, the lecturers French, German, Dutch, English, Russian, Swiss, and American.

Each day's work began with prayers (hymns and a short service) in the chapel, usually led by a student in English, French, or German, or some of each language. Lectures and study groups occupied the morning ; after lunch we did gardening work, and tea was followed by two hours' further lectures and discussion. After supper at 7.0 p.m. the evening was usually free for study or recreation.

The Bible studies by Suzanne de Diétrich; the lectures on the World Church by Professor Latourette of Yale; the discussion on "The Crisis of our Time" by Philippe Maury (France) and M. M. Thomas (India); the lectures of Dr. Visser 't Hooft, General Secretary of the World Council, on the Christian Message by Bishop Stephen Neill, on St. John by Prof. Eudokimov of the Russian Orthodox Church ; on Social Ethics by Prof. Berkhof (Holland), and on Prayer by the Rev. Oliver Tomkins, gave plenty of food for thought. The lectures by Dr. Iwand from Göttingen on *Romans* and on the Church in Germany also impressed us greatly ; coming as they did from an experience of persecution, they were as words fashioned in the fire.

Perhaps best of all were the discussions in which we sought to thrash out problems. Over woodsawing, German, Dutch and British would talk frankly about the German problem ; over Sunday coffee French, German, Dane, English would puzzle over the future of Europe ; Anglican, French Reformed, Russian Orthodox and Brazilian Calvinist would talk over the Apostolic Succession ; or we listened to the Indonesians on their nation. Evangelism and Youth Work we discussed throughout the course in small and large groups ; we found out our common problems, our divergences, and our difficulties, and probed into possible solutions.

Perhaps there was cause for dissension. We continued to be

divided by different Christian labels. Politically we were often ex-enemies—French, Italian, German, Dutch and Indonesian, Czech and Hungarian. Yet in common worship, work, and life we were drawn together in a community under the Lordship of Jesus Christ. Some had suffered: the Jewish grandparents of the Hungarian teacher had gone to the gas-chamber, and she herself had worked under inhuman conditions in a German factory ; a Dutch girl had helped to shelter Jews, and was still haunted by the horror of those days; the Ukrainian had been a fugitive, and was now a displaced person ; a German girl had organized church youth work illegally under the noses of the Nazis ; one Indonesian was a Nationalist friend of Soekarno. Here were the seeds of undying hatreds, but we found unity in Christ before whom we all stood as sinners needing forgiveness. Perhaps the greatest moment was at our final (Swedish) Communion, when we knelt before Him and consecrated ourselves anew to His service.

AS a lone Englishman among so many other nationalities, almost all speaking our language and all expecting so much of us, never before had I been so humbled as I realized our tremendous responsibility to the world. When a Dutchman spoke of the opportunity of spiritual leadership which we in Britain have lost, I longed that we should awake and spur ourselves on in the task God has committed to us. It may be that Britain, having lost the leadership in material things, can, by putting God first and seeking His Kingdom, be the means not only of winning men to Christ, but of giving a bewildered world that hope and aim which it so desperately needs to-day.

Spiritual leadership does not depend upon material resources

Britain Need Not Lose Spiritual Leadership

IN 1940 Britain's moral leadership was acknowledged. The pessimistic suggestion that she has lost it is devoid of proof. It is probably fair to say that there is moral deterioration. War experiences and losses are blamed for this; but the downward tendency can be stopped and there are signs that it is being stopped. One of the nation's greatest political leaders, Sir Stafford Cripps, boldly upholds Christian ideals, and Mr. Haworth, Labour member for Walton, Liverpool, declared in a recent speech in the House of Commons, that the only way to success is belief in God and determination to follow the Christian principles enunciated 2,000 years ago. On the Conservative benches there are many staunch and outspoken Christians.

There is a great and growing spiritual hunger in the country, and thousands are responding to the right kind of appeal. Sacrificial giving to missionary work continues, and British missionary leadership is universally acknowledged. A group of Christian leaders produced the epoch-making report *Towards the Conversion of England*, and there is a great spiritual movement among young people. Most of our newspapers either feature or are willing to publish religious articles. One, with millions of readers, devotes space weekly to requests for prayer. Let us, therefore, adopt the B.B.C.'s motto in its morning religious broadcast—*Sursum Corda.*

T. C.

¶ *Doctors and clergy unite to heal*

The Ministry of Healing

R. Mercer Wilson

IT is a welcome sign to all thoughtful people that the healing of the sick—whether it be the bodily or mentally or spiritually sick—is arousing increasing attention, both within the various branches of the Church of Christ and outside them. It should lead to a better and more adequate orientation of the whole problem, remembering that the questions which the Manichees and the Gnostics endeavoured to answer long ago confront us in our day and generation.

This article is in the nature of a brief review of some of the considerations which govern a new and better approach to the subject on the part of members of the Church and of the medical profession. Some medical men are also members of the churches, and the connection between religion and medicine is nothing new. It will be helpful if we refresh our minds on the witness of the Gospel, the will of God, the existence and power of evil, the nature of man, the declension of faith in the Middle Ages, and the modern revival and its implications.

The Witness of the Gospel. Two of the outstanding books of the New Testament are written by Luke, "the beloved physician." He gives us in his own inimitable way an account of the rise and growth of Christianity within the Roman Empire, and, in doing so, he shows himself to be an inspired literary artist and a painstaking historian. There is in his writings no trace of any antagonism or jealousy between the doctor and the Christian preacher. It is Dr. Luke who tells us of the woman who had suffered from a severe hæmorrhage for twelve years, had spent all her money on physicians without being cured, and was healed immediately after she had touched the tassel of the Lord's cloak.

This Gospel abounds in stories of cures which were effected by the Great Physician, cures which healed the spirit as well as the body. These stories bring us face to face with the problems of suffering, disease and death, and their relation to the will of God. It must be confessed that the outlook of many Christians needs drastic revision here. When Jesus said to His disciples: "Be ye, therefore, merciful, as your Father also is merciful," He attributed to God a character and disposition which many people, both Christians and non-Christians, often deny. They persist in attributing to God cruelty of which they themselves would not dream of being guilty. A man whose wife had cancer said to a clergyman: "I wouldn't treat a rat as God is treating my wife." Why should death be frequently accompanied by so much suffering that modern man is demanding euthanasia? As Studdert-Kennedy once wrote: "Can the heart of God be harder than this hardened heart of mine?" Indeed, it can hardly be denied that this travesty of truth seems to find some measure of support in some of the phraseology of the Book of Common Prayer. It

is, however, utterly out of keeping with the revelation of Jesus Christ, that God is our Heavenly Father who loves us, and that His will is perfection of body, mind and spirit for all His children.

The Powers of Evil. This belief in a loving God, who wills the very best for His creatures, cannot be reconciled with all the suffering which we see in the world, unless and until we accept the rest of the revelation in the New Testament that there are powers of evil working against God's will in this world, and that these powers are able to limit and hinder, to some extent, the power of God. As the Apostle Paul expressed it; "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

WE have here at least a partial solution of the tremendous mystery of a loving Creator and a suffering creation. The almightiness of love is not the almightiness of force. The process of conquest by the power of love is a very gradual process, and the ultimate, complete victory is not yet. The battle between the forces of good and the forces of evil is real and constant. God Himself is the Leader of the forces of good against the devil and the powers of evil. In this fight God needs our co-operation, but instead of getting our co-operation, He often gets the strong opposition of our selfishly-exercised free-will. It is an awful reflection that when we sin, we are taking sides against God and allying ourselves with the powers of evil which cause the world's sorrow and suffering. This explains much, though not everything.

How these evil spirits came into being we neither know nor understand, but it is conceivable that spiritual beings who were created by God as good spirits became evil through the misuse of their free-will. The Gospels make it plain that our Lord found Satan a very real antagonist who made desperate attacks, not only on Himself, but also on His dearest friends: "Simon, Simon, behold Satan hath desired to have you (all), that he may sift you as wheat, but I have prayed for thee that thy faith may not fail." According to St. John, it was the devil who put it into the heart of Judas, the man of Kerioth, to betray his Master. And St. John appears to have had experience of both kinds of spirits, for he says: "Beloved, believe not every spirit, but try the spirits whether they are of God."

The Will of God. "The Son of God was manifested," says St. John, "that He might destroy the works of the devil." These works include the discords and disharmonies which disfigure God's universe. Disease is discord: it is contrary to harmony and perfection, and so it is contrary to God's will. Disease is physical or mental disorder, sin is moral or spiritual disorder, pain often warns us of physical disorder, a troubled conscience often warns us of spiritual disorder. This point is of vital import to the subject of spiritual healing. When we turn to the revelation of Christ, we find that it sheds a flood of light on this subject. Let us take two cases out of many recorded by Dr. Luke:

(a) Peter's mother-in-law. This case occurred quite early in our Lord's ministry. She was suffering from a severe fever. If disease and suffering are necessary for spiritual progress, and are in ac-

cordance with God's will, here was surely a suitable case to be allowed to continue in suffering. Her son-in-law was an apostle, and Jesus was a visitor in the home. But Christ did not say to her: "God has sent you this trouble because it is good for your spiritual progress." As far as the records tell us, He never said that to any of the diseased who came to Him. "Standing over her, He rebuked the fever, and it left her; and at once she arose, and began to minister to them." *He rebuked the fever* as something evil and contrary to God's perfect will. If we are to take Christ as an example, then spiritual healing rests on an unshakable foundation.

(b) The woman who was bent crooked for eighteen years. "When Jesus saw her, He called her and said: Woman, thou art set free from thy weakness. Then He laid hands on her, and immediately she was made straight and glorified God." The ruler of the synagogue was indignant because this was done on the sabbath. Jesus condemned this indignation as hypocritical and replied: "Ought not this woman, a daughter of Abraham, whom Satan has bound all these eighteen years, to have been set free from this bond on the Sabbath Day?" As He said these things, all His opponents were put to shame; but all the people rejoiced at all the glorious things that were done by Him." *Whom Satan has bound.* The disease came from an evil source. It was contrary to God's will; therefore Christ fought against it, and healed the sufferer. It is impossible to believe that our Lord would have healed so many people if disease had been according to God's will or necessary for their spiritual progress.

We need, therefore, a new conception of God's will in all our thinking. To the average Christian, and in the average Christian hymn, the will of God is either a wail of despair, or a sigh of resignation, or a calamity which must be endured, when all possible evasions have been tried in vain. This is a sorry travesty of the truth. "Thy will be done" is a prayer for glorious victory over the enemy, that the loving perfection which God wills may be accomplished, that we may have a part in the fulfilment of the perfect plan. We do not have to try to change God's will in our work of spiritual healing, but to co-operate with it. Our Lord's works of healing were regarded as so much in accordance with God's will that they convinced many that He was indeed the Messiah of God.

THE Nature of Man. We must observe also that Christ treated the nature of man as one. His healing was directed to the whole man, never simply to one side of him. Divine healing grace entered the person, sometimes through the channel of the mind, sometimes through the channel of the spirit, sometimes through the channel of the body, by the laying-on of His hands. But through whatever channel it entered, it was directed towards the healing of the whole man, body, mind and spirit. When Jesus healed the paralysed man, it was through bestowing the forgiveness of sins. He did not lay hands on the patient, but told him to get up and walk, as a visible demonstration that His words of healing to the man's soul were indeed words that conveyed healing to the whole man, body, mind and spirit.

If the Church were more faithful in administering healing to the body, probably many more people would be convinced that the forgiveness of sins pronounced to the truly penitent is just as real as the bodily cure. It is a more wonderful thing to heal a soul than to heal a body, yet the clergy who claim the greater power seldom or never exercise the lesser power. There is great need of an endeavour to return to the whole faith, applying it to the healing of the whole man.

The Declension of Faith in the Middle Ages. There is no doubt that Christ's commission to the Twelve and to the Seventy included the healing of the sick and the casting out of demons, and after His resurrection the same commission continued, and was fulfilled by the Church in the early centuries. Before His departing, Jesus said to His disciples: "He who believes in Me, the works that I do, he also shall do, and he shall do greater works than these, because I go to the Father." Dr. Luke's "Church History" abounds in evidence to this effect. Holy Unction and the Laying-on of Hands, with the prayers of the faithful for recovery, were practised for about eight hundred years.

A beautiful prayer by Bishop Serapion of Thumis has come down to us from the fourth century:—

> "O Lord God of compassions, stretch out Thine hand, and grant that all the sick may be healed. Grant them to be counted worthy of health. Free them from the sickness which lies upon them. Let them be healed in the name of the only Begotten. May His Holy Name be to them a medicine for health and soundness, because through Him to Thee is the glory and the strength in the Holy Spirit, both now and to all the ages of the ages. Amen."

AFTER the eighth and ninth centuries, the general decline of faith led to the abandonment of spiritual healing, and to the perversion of Holy Unction into Extreme Unction. Because physical healing did not always follow when a person was anointed, instead of strengthening her faith, the Church yielded to the temptation to change her doctrine. The early Franciscans paid special attention to the sick and the poor, but this was only a temporary revival. In 1439 the Council of Florence definitely restricted Holy Unction to the dying; the Council of Trent in 1551 more or less upheld this gloomy view in the West.

Nor did the Reformation remedy this defect. The gloom and unbelief of the Middle Ages are still preserved to some extent in the Book of Common Prayer. Witness the prayer in the Burial office: "Spare us, O God most mighty, Thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from Thee." Witness also the statement in the Visitation of the Sick: "Whatsoever your sickness is, know you certainly that it is God's visitation." Thus a vital part of God's plan for the redemption of mankind was ignored or laid aside, and has been largely neglected for several centuries.

The Modern Revival and Its Implications. Cardinal Mercier wrote in one of his books on the subject of Extreme Unction: "Is it not deplorable that foolish prejudices, maintained by the perfidy of Satan, have given credit to the idea that this blessed Sacrament is the precursor of death? It is given to

the dying, but we are afraid of giving it to the sick."

In 1920 the Lambeth Conference appointed a special committee to inquire into the practice of spiritual healing. Its report was presented to the Lambeth Conference of 1930 and adopted. It says that treatment directed to the complete restoration of the patient may take the form of Unction or of Laying-on of Hands or both. "These rites have scriptural authority, and are sacramental in the sense that a blessing is sought and received through the performance of outward and visible action."

SPIRITUAL healing has now, therefore, the approval of the whole episcopate of the Anglican Communion. The Revised Prayer-Book of 1928 included a Service for the Laying-on of Hands in the Visitation of the Sick. The Free Churches have also moved in this matter. Under the leadership of the late Archbishop Temple, the Churches' Council of Healing came into being and forged ahead with its programme. This Council is made up of representatives of many different bodies, including the Guild of St. Raphael, the Guild of Health, the Spiritual Healing Fellowship of the Society of Friends, and the Divine Healing Ministry.

Co-operation between Doctors and Clergy. The altered outlook of science has been a strong contributory factor towards the present revival of spiritual healing. There has been a change of attitude on the part of some members of the medical profession. When doctors attempted to restrict healing to members of their own profession, Parliament very rightly rejected the measure, and the proposed Bill never got beyond its first reading. Doctors now recognize more fully man's complex nature, and that the spirit may be a valuable channel through which healing may come to the whole man. The British Medical Association has become sensible of the altered situation by the many inquiries addressed to it by physicians and surgeons as to the propriety of association or co-operation between medical practitioners and clergy or ministers as "unqualified persons" for the work of healing.

The situation has been clarified by a deputation led by the Bishop of Lincoln, which explained to the Central Ethical Committee of the British Medical Association the aims and principles of the Churches' Council of Healing. The discussions which took place made it clear that the work of this body was of great value, and that there was scope for the closest co-operation between doctors and clergy. At a recent meeting of the B.M.A. Council, a special statement was unanimously approved, laying it down that:—

> "there is no ethical reason to prevent medical practitioners from co-operating with clergy in all cases, and more especially those in which the doctor in charge of the patient thinks that religious ministrations will conduce to health and peace of mind, or lead to recovery."

This may sound rather cold and negative to some people, but it points to the great possibilities which may be opened by closer and wider co-operation between the Church and the medical profession on the moral and spiritual aspects of the cause, treatment and prevention of disease.

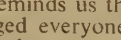
Thus Archbishop Temple's pioneer efforts have borne good fruit. The healing of "the whole man"—body, mind and spirit—is the aim of these new measures, and this is all to the good. Some doctors to-day are as convinced as some clergy and ministers that spiritual healing can, and does, produce results, and they believe that the future may reveal wonderful possibilities through this method.

THE Guild of St. Raphael was founded in 1915 with the object of working for the restoration of this ministry as part of the normal function of the Church. The Rev. Richard Spread, in his book, *Stretching Forth Thine Hand to Heal,* describes how he came to this realization late in his ministry, and felt extremely diffident about putting it into practice, having no special knowledge or qualifications of any kind.

> "A friend put it to me, if by virtue of my ordination I could celebrate the Holy Eucharist, why should I hold back from administering Holy Unction? This argument convinced me, and I began to administer Holy Unction and the Laying-on of Hands, hardly expecting any results, but convinced that it was my duty. I must in honesty confess that when I saw visible results of my ministrations, I was more astonished than the people who received the healing."

Tribute should be paid to the valuable pioneer work that has been done by individuals like Mr. Hickson and the Rev. John Maillard in helping to bring about the present gradual revival, but spiritual healing will never hold its proper place in the life of the Church until it is regarded as part of the normal duties of the ordinary parish priest or minister. This will involve a definite revision of the curriculum in all theological colleges. The prevalent idea in most of the divinity schools of previous generations, that all miracles of healing ceased at the end of the first century, will have to be abandoned, and the student will have to be instructed more in accordance with the facts of history.

WHETHER any special training in psychology or physiology should be considered necessary is a further question. But quite apart from any specialized courses, every candidate for the ministry should be encouraged by his teachers to regard the call to his sacred work as a call to proclaim the original, full Gospel of health or salvation for the whole man—body, mind and spirit. Results do not depend upon any special individual gift, or even upon any special degree of knowledge or holiness. The Apostle Peter realized this when he said: "Ye men of Israel, why marvel ye at this? Or why look ye earnestly on us, as though by our own power or holiness, we had made this man to walk?" The power is God's power, and it is always exercised "in the Name," i.e., in the spirit and character of Christ.



The mention of Mr. Hickson's name reminds us that after his visit to a Chinese city, the mission hospital there encouraged everyone—servants, nurses, doctors—to pray for the patients. The physical results were remarkable.

T. C.

The Church must use the visual and verbal currency of the day

Should the Church Advertise?

Leslie Stubbings

WORDS, like people, take colour from the company they keep. Hence a perfectly quiet and respectable word like "advertising" has become associated with all manner of blatancy and mendaciousness. If it were not so, there would be very little point in the question that heads these notes. For what we are really asking when we pose this problem is whether the Church should turn the attention of the people to the things which it holds to be truth. There can be hardly two opinions about that in the light of our Lord's last command. The doubt that gives emotional content to any such discussion is not whether the Church should make its message known but *how* and by what means. And within these terms of reference the term "advertising" has been commonly accepted as a whole technique of approach normally associated with commercial rather than with ecclesiastical procedure.

Let us examine this as objectively as we may. A chisel may be employed with equal facility for house-building or house-breaking. The proviso in either instance is that it must be a good chisel used in competent hands for a particular purpose. But neither stigma nor glory attaches to the tool; only to the purpose for which it is used. In the same way, it may be freely admitted that the techniques of publicity have been turned, not infrequently, to quite deplorable uses. But this is not to deny the evident fact that these techniques have enlisted into their service some outstanding exponents of presentation through design, the use of type and the workmanlike employment of words. Moreover, their co-operation has made it possible within fairly wide limits to deliver a message to a number of people not specially concerned to listen.

In these circumstances there appears no very good reason why the greatest message in the world—and the most desperately needed to-day—should fail to get across because it is provided with a less effective bridge to the public apprehension than would be normally employed by a manufacturer of soap flakes.

At this point there may well be gestures of doubt on the part of the reader. In posing such a question are we not overlooking the essential work of the Spirit in bringing home the message of the Gospel to the heart—and not merely the mind—of man? We are not. Faith comes by hearing and hearing by the Word. As applied to the message of the Church, the publicity techniques of which we have spoken are the extension in our time of "the foolishness of preaching." No more than that and no less. The Spirit, as always, must apply the proclaimed Word. But to this end the Word must be made known.

II

It was said of broadcasting, I think by the late G. K. Chesterton, that now we were able to speak to all the peoples of the world in a moment of time, we had nothing to say to them. The Church *has* something to say, and it is some-

thing that the people are waiting to hear—whether or not they know that they are waiting. The tragedy of so much religious propaganda has been that it appeared to believe—and in certain circles still apparently does believe—that we can get the attention of the heedless pagan in a headlong age by talking to him in the idiom, visual and verbal, of a century ago. Yet the apostles spoke to every man in his own tongue, and the medium in which they wrote was the common tongue of the home and the fields and the market-place. At home, not less than abroad, we too, must talk to men in their own language, and this for the Church may mean the overhaul of much of its terminology.

HERE again, misapprehension may lead us astray. The integrity of the message may become confused in our thinking with the modernizing of its medium. Let there be no mistake. The one message that can help our world in this present crisis of destiny is the eternal message of the Grace of God in Christ Jesus: the pentecostal message of the apostles. That is the message that we, too, are committed to make known. But, contrary to the convictions of the traditional school of printer, no special sanctity attaches to the use of purple ink and an Old English Text letter for any and every kind of religious announcement. Aside from the circumstance that this kind of thing is nearly impossible to read, the one idea it leaves with the uninitiated is simply that the Christian Church and all its concerns are a sort of museum piece having no practical reference to the work-a-day world of the twentieth century.

Yet when our Lord spoke to the multitudes it was precisely to the things of the work-a-day world that he turned for visual illustration—to the grape-vine and the sheep-fold, the meal-measure and the necklace of coins. And the common people heard Him gladly.

There are multitudes to-day for whom the cinema has become a great deal more familiar than the harvest-field, and processed foods have largely replaced the measure of meal. It is to these multitudes that the Church has to talk, and we shall be in the tradition of the Gospels in so far as we are using the visual and verbal currency of the day.

III

Failure to do this has been in great part responsible for the gap that has widened between the Church and the common consciousness. It is not just that people have forgotten to think and talk in terms familiar to the churchgoer. It is still more that the Church has forgotten how to think and talk in the language of the people. Not only does this hiatus concern the idioms of speech; equally, and more fundamentally, it concerns the habits of thought. The colloquial parson is likely to fall down as badly as the academic theologian if the ideas he is trying to express have ceased to produce any response in the consciousness of his hearers; this is perhaps the peculiar difficulty in the approach of the Church to youth, for the ideas of one generation tend to get further away from those of the previous one as the tempo of living gathers momentum. And to-day the patterns of destiny are unreeling very rapidly.

It is no simple situation which

we are facing and all generalizations about it are liable to be found wanting. Throughout the social body a large indifference to religion prevails. But there is also a perceptible curiosity about what it all means and whether, after all, it may not hold some answer to the formidable riddles of living. The traditional beliefs of a past century face blank non-comprehension in the mind of our younger men and women. But many of them are questing wistfully after footholds of faith they have never known. Sceptical of dogma and impatient of precept, they are yet quick to recognize the love of God when they see it lived out in human action.

Over large tracts of the social scene "the pictures," the cup-ties, the dogs and the dance-halls, the pools and the penny press provide the anodynes of life; rationing, housing, doctoring, and schooling the more serious preoccupations. But down under it all lies, as always, the undying, hungry soul and to-day it is a restless, unsatisfied, bewildered and frightened soul adrift in a world which, as the late H. G. Wells once remarked, is beginning to make very ugly faces—and the faces have grown notably more sinister since he first wrote about them.

Hence, we find an out-crop of popular and more or less objective investigations into the religious experience of the citizen and the impact of the Church and its activities.* The published results are hardly encouraging but, at least, they do not indicate a closed field: rather an untilled one with hidden potentialities. Here, indeed, lies opportunity, for the Church has the word of reassurance and life—if only it can say it. But, to say it intelligibly, the Church must begin again at the alphabet of belief and that—amongst other things—suggests perhaps a closer identification with the life of the layman: with his habits, his occupations and his opinions.

SHOULD the Church advertise? On all the evidence, *yes*—but with a clear-sighted understanding, not only of the need but also of the conditions by which alone it can be met. Advertising, as we have suggested already, is a tool, practical and functional; no magic about it at all. Contrary to popular superstition, its usefulness will be much less a question of cleverness than of common observation and common sense—neither of which is so common after all—these and a standard of craftsmanship built up through years of patient and painstaking practice.

IV

If the Church is going to advertise it is pretty certain to become fair game for the amateur, the exploiter and the pedlar of "bright ideas." Let it beware. A tool for the tasks of the Spirit needs to have a keen cutting edge and a dedicated as well as an experienced workman behind it. The best work will not be good enough for the job, yet that best will be used and blessed in so far as it is offered in love, in faith and in steadfastness of spirit. The avenues of approach are many and wide

* Amongst more recent examples, the Mass Observation report *Puzzled People;* four articles; "Are the Churches doing their job?" in *News Review,* 10-xi-1947, and a Gallup poll finding in the *News Chronicle* under the title "Belief in God" (13-i-48).

open.* It matters first that the message should go out into the highways of the land and most of all that it should be the right message.

IT is equally important that the message should be rightly followed up. That means an effective field force whether of clerical or lay workers; prepared simply, sympathetically and with wisdom to deal with the difficulties of the plain parishioner, whether business man, artisan or housewife. Some form of advisory centre—a sort of spiritual C.A.B.—might be necessary in more populous parishes to reach the large body of non-churchgoers, who are unlikely otherwise to make contact.

But *what* is it that is to be advertised? That is a necessary question for, in religious as in secular appeal, what is offered must have a living relationship to the needs of those to be approached, whether those needs be of body, soul or circumstance. Propaganda for any but the widest concepts of Christianity will be foredoomed to failure. It is a World Church, a Kingdom without frontiers and an ecumenical body of believers which alone will be likely to claim the attention of the average layman of to-day. It is Christ and not the Church—far less any particular denomination or sect within the Church—which must be central to the message.

But the Church as the New Community is greatly relevant to a period accustomed to and conditioned to collective thinking. Urbanized man in a mechanized society cries aloud for fellowship and here, rather than in any political shibboleth, is his answer. Against the frustrations of statecraft in the international field, the story of the worldwide family of the Church overseas presents its own message of hope. In the lurid light of the atomic bomb, it puts the picture of missionary work abroad into a new and significant frame. Here is a view of the Church and its work of reconciliation as yet outside the visual range of the majority of newspaper readers. It need not be and it should not be.

V

The fellowship so proclaimed must be a real and vital relationship which can be tested and shared here at home by all who will. Behind any advertising that the Church may sponsor will always lie—the Church.

> If the Christian message is to have meaning in the conditions of to-day, it is necessary to offer men a more total community life. They must find in our churches a more recognizable total witness. But not only in our churches. Christians must play their part in helping men to experience fellowship in the communities where they already are.

That quotation from an address on evangelism by Dr. MacLeod of Iona gets down to bedrock. If the Church is to be proclaimed a living fellowship of believers, it

* Both editorial and advertisement columns of the Press are available for exploration; the religious potentialities of the film still leave wide tracts for experimentation; broadcasting is already giving effective service; modern photography and modern typography are transforming the older type of religious tract; new principles of display put propaganda into three dimensions, and the mobile unit can carry film, broadcast and display material over the length and breadth of the map.

reasonable that the newcomer should ask for tangible evidences of that fellowship. They will be easier to produce in some parishes than in all, but they will be necessary to conviction everywhere: necessary, above all, if the Church is again to take its place as the acknowledged centre of the social and spiritual life of the community. Unless the Church is its own most telling "visual aid," no other propaganda, however well conceived or adequately subsidized, can truly hope to recommend the Good News of God.

But it is over-easy to evade the ultimate issue. The Christian Church is a fellowship of individual believers and the validity of its testimony will be tested by the world on the showing of those who profess and call themselves Christian. In the last resort we are judged—every one of us—not by what we say or even by what we do, but only by what we *are*. And of that the world, though seemingly indifferent, can be shrewdly aware.

AS "living epistles, known and read of all men", we, too, for better or worse, will be full-time propagandists of the Church to which we belong. If, indeed, the Church should advertise, it will not thereby increase the personal responsibility of the Christian, but it will intensify inevitably the impact of his witness—its weaknesses as well as its strength. The searchlight of an advertising Church may illumine many dark places but, first and last and always, it must be reflected in the face of every believer.

★ ★ ★

A further enquiry

CHURCH PUBLICITY

THE question of publicity in church life and in the spreading of the Gospel is dealt with in the recently published *Church Information*, the report of the publicity commission of the Church Assembly (Press and Publications Board, 3s.) of which Mr. Kenneth G. Grubb, a Consulting Editor of *World Dominion*, was chairman. The report discusses fully and authoritatively such questions as advertising campaigns, parish magazines, diocesan and central publications, public relations duties, posters, exhibitions and the possibility of a church daily newspaper. It recommends the setting up of a central organization which could both supply and receive news at the highest levels while advising and stimulating such services over a widespread area. The commission was not of opinion that the time is yet ripe for a large-scale, costly advertising campaign, though the way should be prepared for its possibility. Nor did the members think that a religious daily newspaper was feasible or on the whole desirable. The discussions of the commission made it clear that a great deal more can be done locally, regionally and nationally, to improve the quality of the church's public relations. The commission is insistent that magazines, posters, information services are, if used aright, vehicles of evangelism. Do not the very words "gospel" and "preaching" imply a proclamation—and how else shall the Word be proclaimed to the deafened ears of our time?

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Indian Village Scene

(Concluded)

M. J. Rolles

THE question may legitimately be asked, "Why not bring Indian doctors into this work and not bother about Europeans?" Ideally that is what is necessary. Indians must eventually take on this task. But it is more difficult to find an Indian prepared to become a rural worker than it is to find a European. During the last decade a big change has taken place in mission circles in India. Gradually posts of responsibility have been placed in the hands of Indians, until to-day, in the Telugu area of the London Missionary Society for example, all seven district ministers are Indians. They are doing the work which in the past was done only by Europeans, and many of them are doing it with equal efficiency. In recent years the European "posts" have been much coveted because they represent status and authority, but any ambition in this direction is fully appreciated by European colleagues. It is a matter for rejoicing that missions have reached the stage when they recognize the growing stature and competence of men and women brought up in the Indian Church.

In very few cases, however, have we men who are prepared to take the initiative in a virgin field. There may be some, if we could find them, with the creative imagination for such work, and the ability to start at the beginning and build up the necessary organization for a complete rural medical service. At present it looks as though the European will have to take the initiative in this respect.

Missionaries to-day must look for a change in the tasks allotted to them. In the past they have gone abroad to ready-made jobs in most cases, and almost from the start have been given authoritative positions. Now that those positions have rightly been handed on to competent Indians, the future missionary must in some cases be prepared to work with his Indian colleagues in organized congregations, and in others to strike out on new projects. There are many possibilities for those who have the capacity and adaptability to accept them.

Men and women are needed for youth work, adult literacy campaigning, special work among laymen, and for rural development schemes with their complementary medical service. If we can find the European staff for these tasks, Indians will gradually recognize the importance of them and will come in, first as assistants, eventually taking over full charge of each department. But the European still has to lead in taking responsibility for the marginal projects.

Young Indian doctors are still scarce. The services absorbed many during the war, and others who might have been rural workers look with hope towards openings in the cities and towns. Now that training centres are growing there is perhaps greater hope of getting men who will be willing to join Europeans who are confining their energies to the village communities. From now on trainees must be kept fully informed of the needs of rural areas. But until such

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men are available, how are we to begin to meet this urgent problem?

Attempts have been made in certain areas to reach the villages. Some hospitals have a car or travelling dispensary which goes out to centres once or twice a week. In other places nurses hold summer schools for village women, at which instruction is given in elementary sanitation, hygiene and first-aid. Miss Lawson selected a number of villages where she gave regular instruction for long periods to the village *Dais* (barbers' wives), who are the accepted midwives in the villages. Miss H. Monkhouse, of the Society for the Propagation of the Gospel at Chota Nagpur, tells of a new venture among village women. She selected a number of Christian women from "jungly" villages, and gave them a fortnight's course in home-nursing. The scheme was carried out in the simplest way, and to give the women a sense of vocation she started a society known as the "Guild of St. Luke." At the end of the course she says, "We saw the women with their personal belongings, a store of simple remedies and dressings, and above all 'their increased knowledge,' on their way back to their jungle home, and we were left to wonder what the result of the experiment would be." A year later the women returned for a refresher course.

Miss Monkhouse sums up the result of her experiment thus:—

> "Their return visit finally convinced me of the value of this brief fortnight's training; not only of its use in helping to meet in some small degree the physical needs of the dwellers in those far-away jungle homes, but of its promise that the lives of the women who have come under the influence of our mission hospital will count towards the spreading of the Gospel."

Miss Monkhouse is entirely right in making this beginning in educating village women. She is attempting successfully to meet a desperate need with the meagre resources at her disposal. But there is much more to be done.

IN recent years the Telugu Church Council (London Missionary Society) has made considerable progress in its evangelistic activities outside the organized congregations. Special evangelistic units have been established in small groups of villages. Wherever possible, two trained men, a Bible-woman, and her companion, are appointed to live in a village where they work, and have contact with two or three nearby villages. There are now twelve or fourteen such "fixed units" around the outskirts of the Council area. A preaching band consisting of a European man and woman, four Indian men and two women, tour much of the area and make contact with the evangelists appointed to the village units. In this way a link is kept up between these isolated groups.

Now we are trying a further experiment. In place of one of the men we have appointed a compounder (nurse-dispenser), whose wife is a trained nurse and midwife. Both are keen evangelists and they are happy to work with colleagues in an isolated area. The wife has already established her reputation among the women since she has handled successfully one or two difficult labour cases. The husband opens his dispensary at fixed hours, and in the afternoon and evenings he spends his time in the village with his evangelist companion, or visits nearby villages. An American

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missionary helped us by giving us a supply of bandages, cotton wool and lint, and our central hospital ordered other equipment for us. In this way expert help is given in minor complaints, while serious cases are recognized and sent to the hospital. These two are already making efforts at improving the sanitation of the village. Also their presence is opening many doors to our evangelists which might otherwise be closed.

This kind of combined unit should be established wherever evangelistic work is being attempted. In addition, an Indian doctor plus a compounder and a nurse should be part of every touring evangelistic band. While many missionaries are sent out to do evangelistic and educational work, one is sometimes sent to work a rural medical scheme which embraces perhaps thousands of villages. The time will come when we shall recognize that this is one of the schemes in which we should be least frugal. In many instances such a project would cause too heavy a strain on a single mission, but missions and churches should combine in a united effort to meet the need, as they have in such projects as adult literacy campaigns.

Already there is a good deal of joint work being done by Protestant missions in evangelistic and adult literacy campaigns, but so far there has been little or no co-operative effort towards raising the standard of health in the villages. Have we a sufficiently deep sense of the need to make a determined attempt to work out a policy and to see that it is carried out? Can we find the men? Christ still commands us to go forth and heal the sick and preach the Good News. To respond to that command and to serve in rural parts among backward peoples may mean the sacrifice of dreams of important surgical posts and lucrative practices. Men have done as much in the past, and many to-day are endeavouring to keep the work alive, but many more are still needed.

CHRIST bore the suffering of the human race. "He saw much people and was moved with compassion towards them." In His name we must serve as He served. To say the least we have got to carry on where others have made the attempt and have had to leave off. Ronald Ross summed up all the struggle he and others put into the work of discovering that the mosquito carries the malaria parasite, when, at the end of his researches, he wrote:—

> This day relenting, God
> Hath placed within my hand
> A wondrous thing; and God
> Be praised. At His command,
>
> Seeking his secret deeds,
> With tears, and toiling breath,
> I find thy cunning seeds,
> O million-murdering death.
>
> I know this little thing
> A myriad men will save.
> O Death, where is thy sting?
> Thy victory, O Grave?

This discovery is saving a myriad men, it is true, but a myriad still remain in need. In a small pamphlet Howard Somervell reveals the essential Christian sympathy and insight which can do so much to save a myriad men. He says:—

> "When I am doing an operation upon a case of cancer, it is Jesus who is on the operating table. Can I do less than the very best for Him? When a fractured limb comes to be set, it is Jesus whose leg is broken. Dare I treat Him in

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such a way as to send Him away a cripple? The typhoid patient, his life hanging in the balance, who is in that bed racked with fever, with his skin parched and dry, is Jesus, the Son of God. If I can save his life by any possible means, the very best I can do, making use of any skill and experience I may possess, is not too good for this poor villager whose name (for me) is Christ."

PERHAPS out of the strain and trial and suffering of the war years a new generation will emerge fully concerned to serve wherever the need is greatest. They will go out as members of "the fellowship of those who bear the mark of pain," to use Schweitzer's pregnant phrase. His comment on this fellowship is a conclusive argument.

"Who are the members of this fellowship? Those who have learnt by experience what physical pain and bodily anguish mean, belong together all the world over; they are united by a secret bond. One and all they know the longing to be free from pain. He who has been delivered from pain must not think he is now free again, and at liberty to take life up just as it was before, entirely forgetful of the past. He is now a 'man whose eyes are open' with regard to pain and anguish, and he must help to overcome those two enemies (so far as human power can control them) and bring to others the deliverance which he has himself enjoyed. The man who, with a doctor's help, has been pulled through a severe illness, must aid in providing a helper such as he had himself, for those who otherwise could not have one. He who has been saved by an operation from death or torturing pain, must do his part to make it possible for the kindly anæsthetic and the helpful knife to begin their work where death and torturing pain still rule unhindered. The mother who owes it to medical aid that her child still belongs to her, and not to the cold earth, must help, so that the poor mother who has never seen a doctor may be spared what she has been spared. Where a man's death agony might have been terrible, but could fortunately be made tolerable by a doctor's skill, those who stood around his deathbed must help, that others, too, may enjoy that same consolation when they lose their dear ones. Such is the Fellowship of those who bear the Mark of Pain."

When John sent his disciples to Jesus asking, "Art Thou He that should come, or look we for another?" Jesus replied, "Go and show John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them."

Preaching comes last, not because it is of least importance, but because there are elementary needs to be met first, and, indeed, the Gospel is preached in the very act of bringing relief to those who suffer. We Christians have the responsibility placed upon us to do our utmost to bring to birth the new earth where there is the Tree of Life, for the leaves of that Tree are for the healing of the nations.

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GENERAL ALBERT ORSBORN, C.B.E., 101, QUEEN VICTORIA ST., LONDON, E.C.4

¶ *A world-view is indispensable*

Evangelism with a World-View—Why?

E. J. Bingle

EVERYBODY knows now that the churches are in a bad way. What was whispered in ministers' studies and among devout laymen is now shouted from the headlines of the stunt newspapers. Recently I heard the matter being discussed by a Sunday-school group of thirteen to seventeen year olds. Bishops and peers write about it in the Sunday newspapers. It is darkly hinted that the Roman Catholics are doing well, but the evidence is not easy to come by.

Those in authority are worried, as well they may be ; they have not the excuse of homework which, said the Sunday school, spoils week-day and Sunday alike. The remedy on which all agree is evangelism, but the word is too broad or vague to be pinned down for examination. It may mean nothing more than an agreed syllabus for religious instruction in day-schools, though that is a miracle of our time. It may mean a man brought to a saving knowledge of God in Christ. It may mean those endless controversies regarding methods, or the interminable discussion of translating the Gospel into the language of our time. The report on the conversion of England caused a brief stir, but it has passed and England remains stubbornly unconverted. No royal road to conversion, no guaranteed method of evangelism has yet been revealed to our generation.

The purpose of this article is not however to suggest a new definition of evangelism or to discuss new methods, but to put forward the view that in any Christian evangelism the world-view is a necessary, indispensable element.

Evangelism, as it is commonly conceived, is the approach to the inner life of the individual, that he may be offered the grace of God which was in Christ Jesus, that he may repent and have faith and respond to God's gracious offer. This drama of the inner life is conceived of in strictly individual terms, of decisions where the inner door is shut and "the great transaction's done." The world with its pressures and situations is shut out, for a time at least.

IF evangelism is thought of in larger terms, it is usually of some local or national situation like that presented in *Towards the Conversion of England*. Such situations differ widely ; the evangelization of England differs radically from the evangelization of Peru or Cochin China. The explanation may lie in some psychological difference or some purely external factor like language, climate, political or economic conditions. If we could reach to the pure individual he would presumably be a universal figure—or would he?

That the world-view dawned slowly in the minds of the first Christians is brought out in the early chapters of *Acts* and in the restriction of our Lord's mission to the lost sheep of the house of Israel. The divine strategy in these matters seems to have been first concentration and then the slow unfolding of the implications of what had been so painfully and slowly grasped.

The world-view dawned on Peter in the person of Cornelius ; it was accepted and proclaimed by Peter,

yet—here a new divine tactic enters—it was a new man, from outside the apostolic group, who grasped immediately the world-wide implications of the faith ; it was Paul who proclaimed the gospel from Spain to Asia Minor. By the close of the book of Acts, a generation after the death of Jesus, nobody could doubt that Christianity was a world-religion or nothing. Henceforward its evangelism must imply a world-view or be seriously distorted.

This principle has been strikingly and repeatedly illustrated in modern times. To go back as far as the eighteenth century, John Wesley's conversion—from which modern evangelism dates—was an international affair. His heart was "strangely warmed" while listening in London to Luther's preface to Romans being read, but the decisive turning-point was the meeting with Peter Bohler, the Moravian, on a ship coming from America to England. When Wesley declared that he looked on the world as his parish, he was formally repudiating the parochial conventions of the Church of England. In a deeper sense, however, from that declaration sprang the Methodist churches overseas ; in the U.S.A., numbering over eight million members and still growing ; in the West Indies ; the Far East, and Africa ; some of these date from Wesley's own lifetime. Wesley's evangelism was bound up with his world-view in all he did ; in his Arminian theology and his breaches of church-order as well as in the hymns—

O that the world might taste and see
The riches of His grace;
The arms of love that compass me
Would all mankind embrace.

The evangelical movement which followed in other churches was essentially a world-movement, as seen in the foundation of the great societies, the Church Missionary Society, the London Missionary Society, the Bible Society, and the movement against slavery. Nearer our own time the campaigns of Moody and Sankey were closely linked through Henry Drummond with the Student Volunteer movement and John R. Mott, with their slogan of the evangelization of the world in our generation.* Christian evangelism with a world-outlook is neither new nor is it a marriage of incompatibles.

NEVERTHELESS a certain tension remains which needs to be faced. Is not evangelism a vertical, a concern with men's souls in depth, while the world-view is a horizontal, covering the world's surface? Is not the world-view a *consequence* of the soul-shaking upheaval of evangelism and therefore, strictly speaking, secondary? Convert men and they will become missionaries—is not that the natural order?

We need to note that the actual world-situation presses upon men, not only in newspapers or their imaginations, but in daily life. I was talking the other day to a man who makes rubber stamps—the necessary ornament of every office desk. On the supply side of his business, dealing with little bits of rubber and brass and wood, he touches economic situations from Malaya to Moscow. From his customers he picks up the talk of the world, of those situations in India

* See, for example, *The Life of Henry Drummond,* by George Adam Smith, p. 355, and *The New Evangelism,* by John R. Mott (1944).

and China and elsewhere which are missionary opportunities. He judges from what he hears that missionaries overstate their achievements and understate their case. A world-view seems inescapable, and a vertical transformation must touch many horizontal levels of life.

IT is worth noticing that Russian Communism, faced with this same problem, stresses both sides of the tension. The old rivalry of Trotsky and Stalin seemed to suggest that Russia would break under the strain; Stalin won the battle for "Socialism in one country," but he manages to keep his fifth column in every country with remarkable success. To become a communist is to become a world-revolutionary; Christians have something to learn here.

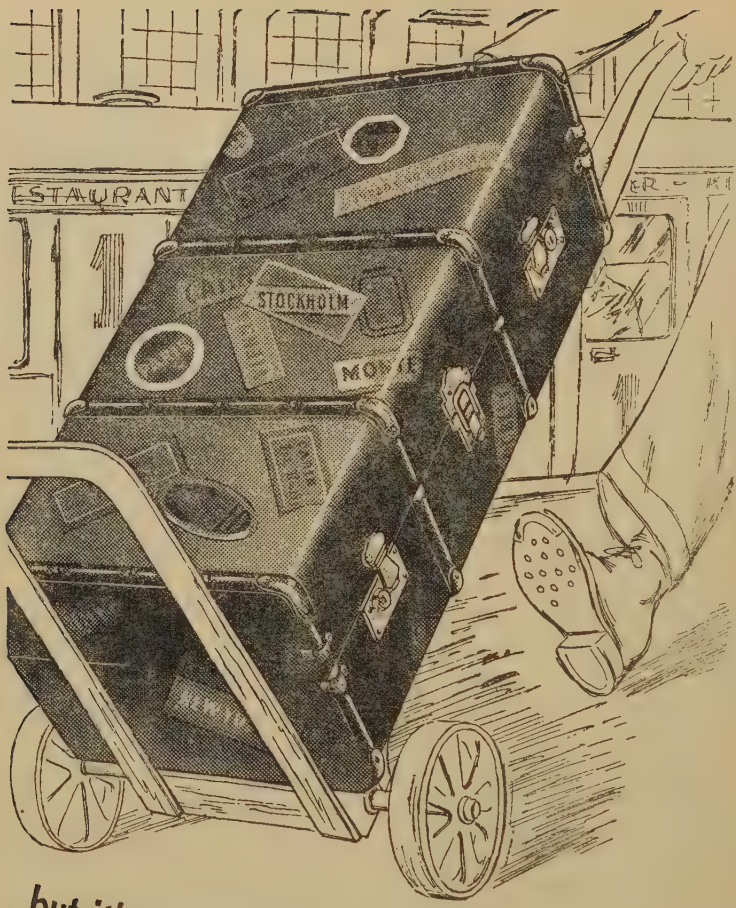
These are, however, only parallels. The real reasons for integrating evangelism with the world-view are two, nature and grace. If it be true that God has made of one blood all nations of men to dwell on the face of the earth—and the whole of recent history, in disaster as well as in hope, proves it—then a man cannot be drawn to God without affecting in some degree his relation to the rest of mankind. The implications of this change may become apparent slowly and in ever-widening circles, but they will, of necessity, be felt, if the change be real.

Moreover, if a man is redeemed, he must by that very fact enter into a community of the redeemed. The New Testament, it has been said, knows nothing of the solitary Christian. A man is redeemed into a family—the Church—with a direct responsibility to all the unredeemed of the family without. In present conditions such a community of the redeemed can be nothing less than a world-community with a direct responsibility to the whole of the world. The world-church as fact and idea lies within the logic of contemporary history.

These arguments might seem to be obvious and trite (as they are), were it not still considered in some quarters that "foreign missions" are the concern of a few fanatics within the churches, that home evangelism is a quite separate undertaking, and that the two situations, at home and abroad, have no causal or integral linkage.

It may well be that part of the weakness of evangelism at home is that it suffers from defective vision, that it cannot envisage the world as a whole.

Religious life has been departmentalized to such a degree that it is now difficult for any but the most expert (or perhaps the very simple) to see the situation as a whole, as a world-situation. If peace is indivisible (such was the Communist doctrine at one time), then evangelism is also indivisible as the message of a peace which passeth understanding, which has broken down the barriers between Jew and Gentile, Greek and Barbarian, east and west, north and south. May it also be that our evangelism lacks a world-view because it lacks depth, because it has failed to bring men to the place where all men are guilty and all men are at home? If horizontal and vertical are in constant tension, both are necessary to three-dimensional space, to the solidity of things. For the same reason evangelism needs a world-view if it is to be spiritually adequate to the needs of our times.



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¶ *The world's sore spots and the cure*

The World To-day

Thomas Cochrane

IF Japan had remained a peaceful nation, cultivating friendship with her neighbours, she would, owing to the frugality and industry of her people, have been one of the most prosperous countries in the world. Her population of eighty millions increases by two millions a year. The existence of the throne is likely, some say, to keep alive the old militarism among officers who are suspected of maintaining the attitude that Japan was not beaten into absolute surrender and of using the argument that the preservation of the palace and the throne prove this.

General McArthur, however, had delicate and difficult decisions to make. Any other course than that which he chose would have meant not only administrative chaos, but the letting loose of forty-six divisions of Japanese who were held in check by the Imperial command. This would have resulted in the loss of thousands of American lives. The Emperor is now seen by the people, the majority of whom are awed and enthusiastic as he appears among them, blinking, as it were, like one who had never seen the sun. The more intelligent of the Japanese did not believe in the divinity of the throne, but they maintained it for national, political and military purposes.

To those of us who knew the ancient court of China, with its hoary ceremonial and Confucian tradition, the emergence of a Christian president, Sun Yat-sen, came as a welcome surprise, and the Christian precedent is being followed and upheld by Chiang-kai-shek. Now the Prime Minister of Japan is a Christian.

Japan is a literate nation, and the greatest service that can be rendered to her is an intensification of the magnificent work of the Bible Societies. Various proposals are being made for a peace conference in Japan. The difficulties there will be just as formidable as in Europe—or in Korea, where the thirty-eighth parallel of latitude marks the dividing line between two diametrically opposed ideologies.

* * *

"Let's try Christianity," says the *Laymen's Movement for a Christian World*, "we believe the most materialistic-minded world-leaders cannot resist the warm-hearted and sincere prayers of thousands of men and women who believe in God. This is something which we and others like us—the little people of the world—can do to promote peace in our time."

* * *

A settlement in Indonesia is long overdue. If the "Committee of Good Offices" can secure this it will have scored a success for the United Nations. A Federal State seems at the moment of writing more likely to emerge than a Republic, but subject to world currents as Indonesia is, the result is still in doubt—although less so through the truce secured by C.G.O. The destiny of one of the largest groups in Asia is at stake.

Indonesia for its size is the richest region in the world and to the Christian Church one of the most important. Many of the people are longing for a return of pre-war tranquility, and if and when this returns Gospel triumphs of the past, such as that, for instance, among the Bataks of Sumatra, may be repeated among the tens of thousands still unreached in these islands.

* * *

The situation in India weakens the *status quo* throughout Central Asia, and China is finding the Communist guerilla tactics almost too much for her. There is much political confusion in Burma. It is said by many that the majority of the Burmese favour Dominion status rather than independence. We have not yet seen the end of this thorny and dangerous situation. The wisdom or unwisdom of recent political changes covered by the word "imperialism," will long be debated, but one thing emerges plainly and that is the stabilizing influence of the British Empire in world affairs. If Britain's economic and other difficulties persist, and if British prestige falls too low, the result may be a world-shaking catastrophe. The non-Soviet world must co-operate if a drab, universal, static mediocrity is to be avoided. If materialism spreads and the belief in automatic progress of mankind, which the war should have exploded, holds sway, the end will be atomic extinction.

Pan-Slavism is spreading in the interests of Communism. If France became Communistic, Russia would have an easier task in North Africa. If the Communist rebellion in Greece were to succeed, Greece would be expected to join Yugoslavia, Bulgaria, and Albania in a Balkan Federation, and to cede Macedonia to Yugoslavia and Western Thrace to Bulgaria. Turkey would be encircled and Communist control of the Straits and domination of the Eastern Mediterranean would follow.

* * *

MOHAMMEDANISM, like Communism, challenges the Christian Church. The aim of the Arab League is the unity of some forty millions of people, and religion has a large share in its driving force. Its leaders profess themselves to be tolerant: this being a grace they claim for Islam! The League would like such a federation of Arab peoples as would hold out some hope of the League, rather than Pakistan, for example, being able to claim the moral leadership of the Muslim world.

In the Middle East there is a plot of land roughly 100 miles square or about one-fifth the size of England, which contains the whole or part of seven countries: Egypt, Palestine, Lebanon, Syria, Iraq, Saudi-Arabia, and Transjordan—in which every human problem is found in a confusion that baffles the wisdom of the United Nations: problems racial, political, nationalistic, chauvinistic, boundary, customs-barriers, religious, mercantile, industrial and economic, plus the human passions which these problems breed, hatreds and antagonisms. Cheek by jowl, as distances are measured today, lie Tel-Aviv and Jaffa in mortal hatred and hostility, and this in the land where the Prince of Peace was born. Prayer for the peace of Jerusalem was never a

urgently needed as to-day. At the Damascus Gate, says the *Daily Telegraph* correspondent, "the ground was stained with blood from pathetic bundles of rags which seconds before had been living fellow-creatures, among them the legless body of a small girl."

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THIS confused world situation prompts us to take some notice of the agitation for a world government. It is proposed to hold what will probably be called a "Peoples' World Constituent Assembly" in Geneva in the autumn of 1950, and it is hoped that every country will send representatives, one for every million of their inhabitants. The organization would be stupendous, the expense prodigious (in England alone about a million pounds), and the objective a world government which would have a monopoly of armed force, the control of atomic development, the promotion of international banking and currency, a world Food-Board, world citizenship and the Four Freedoms. The Marshall Plan provides an opportunity for 270 millions to become citizens of a European union which would transform the outlook for Britain, France, and other countries. This might possibly prepare the way for a still larger union or Federation, and it would establish an equilibrium with the East's pan-slavism which the Kremlin is promoting.

There is gradually coming into existence, as the Whitby Conference has witnessed, a world Christian Church, without which no world government will ever function.

In none of the bodies which are in consultation on this world plan, whether the planners be federalists, functionalists or Uno-ists, have we seen any reference whatsoever to the necessity for a Christian foundation. The prodigious cost even in the preliminary stages of this movement, and the hundreds of thousands of voluntary workers who will be required—not to speak of the paid staffs—is a staggering prospect. Will nations be willing to sacrifice enough of their sovereignty to make world government possible? The federation of the world on anything but a moral basis is a Utopian project. "The Brotherhood of Man and the Federation of the World" is a desirable objective which could be realized overnight by the universal acknowledgment of the sovereignty of Jesus through world-evangelization.

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Never was the stirring call, "The evangelization of the world in this generation!" as possible of achievement as it is to-day. Radio, aviation, and literature wait to be effectively used, but they will not be so used until we have more practising Christians. Ministers of the Gospel and members of the Christian Church must give time to intelligent prayer, first, for spiritual power, and then for a needy world. Few ministers and few evangelists evangelize with the tremendous challenge that a world outlook would produce. A world outlook is possible to-day as never before, and there are priorities in this great world task awaiting the support of the world Christian Church.

WE need a strong Committee of Survey and Research as a fact-finding body and a Board of Strategy to study these facts and

advise on an order or urgency. But progress even then depends on practising Christians living as witnesses to their fellows. How many Christian ministers make it their business to know whether their church-members have a passion for souls? Until this passion is more prevalent, world evangelization will tarry. How many Christian ministers in visiting their people enquire about the family altar or pray with the family? In how many churches are there real prayer-meetings? Where can be found groups of Christians meeting to relate current spiritual experiences, to engage in prevailing prayer, and to study the art of soul-winning? We hope soon to republish our World Prayer Bulletin. We want to see the world-wide Church on its knees for a baptism of spiritual power.

OUR world-prayer president, Dr. Frank C. Laubach, was speaking in the Central Hall, Westminster, on his world literacy campaign. A highly educated Mohammedan who was visiting London was present at the meeting. He was awed and astonished at an influence which emanated from Dr. Laubach, a spiritual power that led this follower of the prophet to exclaim with a yearning in his words: "What is there in this man that I have not got." If all Christians asked and received this power world evangelization would not tarry.

Britain's First Missionary Aircraft

AIR transport is so prominent to-day as to affect both missionary work and strategy. Some societies have their own aircraft, but without the advantages of a service operated by specialists on behalf of the whole missionary force.

In 1945 the Movement for World Evangelization invited ex-Fl./Lt. O. M. Kendon, R.N.Z.A.F., to set up an operations-room at the Mildmay Centre, and to visit the corresponding body in Los Angeles which adopted the British title of Missionary Aviation Fellowship. Both Australia and New Zealand have given valuable financial aid.

With the advice of Lord Reith, lately Minister of Aircraft Production, a twin-engined four-seater Miles "Gemini" was ordered in 1946, which was christened the "Mildmay Pathfinder" in September, 1947. During its trials it toured thirty centres in the British Isles where the crew addressed interested gatherings. On January 13, 1948, the "Pathfinder" left Croydon for Africa with ex-Sq./Ldr. J. Hemmings, A.F.C. (pilot), and ex-Fl./Lt. S. King, B.Sc. (engineer). Tom Banham has already arrived in Nairobi to assist in navigation and organization.

In appointing all staff, the Movement feel that only highly qualified men of earnest Christian character will be able to organize an adequate service. The first nine months will be taken up with essential survey work, several hundred mission stations being visited, after which further planes will be ordered as funds permit to give an efficient service to all societies.

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